

SOUL STIRRING
SERMONS



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Soul-Stirring Sermons

A collection of sermons on a variety of subjects vital to the spiritual welfare of the human family

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—Rom. 10:14,15.

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PREFACE

"Camp-Meeting Sermons," published first in 1913, was intended to be more or less of a transitory nature, the book being virtually a report in full of the 1913 international camp-meeting held at Anderson, Ind. The demand for this book was so unexpectedly great as to necessitate the publication of two extra editions. The success of this venture, coupled with the demand for more reading of a similar nature, emphasized the necessity for a book of select sermons on vital subjects having a more general application. Accordingly, the compilation of the present book was undertaken.

In selecting these sermons, the object has been, not merely to print sermons delivered by ministers who are well known, but rather to select sermons that are replete with inspiring Scriptural truths. Nor have the discourses chosen for "Soul-Stirring Sermons" been collected from any one locality or from a single series of meetings. The variety of subjects presented is sure to furnish that which is of vital interest to every reader, whether converted or unconverted.

The oral message has always played an important part in reaching the unconverted and in furnishing encouragement to the church. But since many do not have the privilege of hearing the various ministers represented in "Soul-Stirring Sermons," it is a

great opportunity to have their printed messages within the reach of the multitudes. In the preparation of these sermons, care has been exercised to preserve the original style of the speaker.

With few exceptions these sermons were not originally intended for publication and consequently were not so well composed as they might otherwise have been. To most readers this fact is not likely to prove a barrier to their enjoyment of the good things contained in the book. One does not expect to find in a sermon that literary style usually followed in preparing a manuscript for publication.

It is the earnest prayer of the publishers that the inspiring truths herein presented may be heralded to the ends of the earth; that no one possessing a copy of this book may permit it to remain on the shelf unused, but that when he has read all the messages contained therein he will lend the book to his neighbor. Thus, the influence of these messages may be felt in ever-widening circles.

The Publishers.

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THE GREAT SUPPER:

Christianity—Its Power, Its Universality, and Its Center

J. M. Nichols-Roy, Shillong, India

I will read Luke 14: 15-18: "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused."

I want to turn your attention to a phrase in the sixteenth verse—"great supper."

Circumstances under Which the Parable was Spoken

First of all I want to call your attention to the circumstances under which Jesus Christ spoke this parable. A feast was being served in the house of one of the rulers of the Pharisees. Jesus was eating with his host and the other guests when he spoke this parable. Just before speaking it he had

given some good, sound advice to the host, saying to him: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest they also bid thee again, and a recompense be made thee [for when thou doest this, thou mayest be prompted by a selfish motive, desiring only to get honor and praise from men; and in doing so thou wilt get no reward at the last]. But when thou makest a feast," he continued, "call the poor, the maimed, the lame, the blind: and thou shalt be blessed [and when thou doest this, thou wilt be prompted by a commendable motive, desiring to help poor, suffering humanity]; for they can not recompense thee; for thou shalt be recompensed in the resurrection of the just [in that last, great day when there will be a great supper for all God's people]."

When one of those who sat at meat with Jesus heard these things, he said, "Blessed is he that shall eat bread in the kingdom of God," or in other words, "Blessed is the man who shall get an opportunity to eat bread at that great supper in the kingdom of God." But Jesus, in the language of a parable, told this man that he did not have to wait until some special future day to eat bread in God's kingdom, for the great supper had already been made—"A certain man made a great supper." This man represents Jesus himself, and the great supper represents

the great Christian religion. Christianity is indeed a great supper; and I am glad that it has already been prepared. It is God himself who has prepared this supper, who has given this great religion to the world, and has extended an invitation to every person.

I want to call your attention to a few things in this passage. In the seventeenth verse is a word that we shall take note of; it shows the condition of this great supper. This word also shows the difference between Christianity and the many other religions existing in the world today. The word is "ready." God has made all things ready for man.

Christianity—Grace; Non-Christian Religions —Works

The first point of difference between Christianity and the non-Christian religions that I will mention is that all the non-Christian religions teach that a man must do good works and perform some sacrifices in order to gain the favor of God, while Christianity teaches us that God himself has made the way of salvation for man, that his favor is already shown and offered to man. The non-Christian religions begin from good works and teach that a man must work and work and work, to the end that he may at last obtain the favor of God. But Christianity does not

begin from good works. It tells us that all our righteousness and good works, for the covering of sin, are like filthy rags. They can not buy God's favor. But what must a man do in order to obtain God's favor? He must come to God, feeling his lost condition and realizing his total helplessness, and cry unto Him for mercy, and accept the plan of salvation that God has made for him through the atoning blood of Jesus Christ. Then and only then, can he have God's favor on his heart, and obtain a new life from God himself. But when he has obtained this life, then by the virtue of this life, he goes out and works. The true Christian does not depend on his good works to gain God's favor. He knows that the grace of God that has changed his heart is already a manifestation of God's favor.

Mark you, the heart of him who bases his hope of salvation upon his own efforts is empty and dry, though he is trying to surround himself with good works, but the heart of the man who is dependent upon God's mercy is filled with God's grace and contains a new life from which the good works flow spontaneously. Ah, brethren! I realize more than ever before that I am saved by God's grace, that I am what I am only by his grace and mercy. It is not by doing works that we have salvation, but by accepting God's plan that is perfected through Jesus

Christ our Lord. We come hungry to the table of the Lord, and we sit down to eat and enjoy the good things that God has prepared for us. We do not have to add anything to what God has prepared. And by eating the good food the Lord has prepared for us, or by receiving the plan of salvation God has prepared for us, we get new life which spontaneously prompts us to do good works. When we realize that God sent his Son down from heaven to bring mercy and grace to us, we ought to be so thankful that we would gladly give our life to him.

**Christianity—a Savior; Non-Christian Religions
—Man Himself**

The second point of difference I want to bring out is this, that all the other religions point man to his own strength, yes, they point man to himself, as the means of raising himself up from the life of sin and degradation; while Christianity brings to a fallen man the good news that some One who is mightier and higher than any human being will lift him up if he is only willing to be lifted up.

Now suppose that a man falls down into a very deep pit, and that there is nothing in that pit by which he can climb out. He struggles a long time because he has a longing in his heart to get out of it; but his efforts are fruitless. Finally a stranger comes

along and, looking down, sees the fellow in the pit, and says: "I pity you very much. I wish I could help you; but, man, you will have to get out of that pit or you will die." The man in the pit answers: "Oh! please do get me out of this place. I want to get out, but how shall I? Oh! if I only could get out of this pit. What shall I do?"

"Well," the stranger says, "you will have to try to climb out of it."

"I have been trying my best; I do not know what else to do."

"But, man," says the stranger, "I tell you that if you remain in that pit you are going to die."

The man in the pit says, "I know that, but how shall I get out of it?"

The stranger passes by and renders him no help. This is a picture of what the many false religions of the world do for a poor man in the pit of sin. They find a man in this pit, wallowing in its mud, and they tell him, "You must try to get out of that place, though we are sure you can not get out." What good do these religions do that poor man? My friends, such religions are no help to poor, fallen humanity.

Now a second stranger comes along and, looking at the poor fellow in the pit, says, "I pity you. I wish I could help you; but you will have to do

something to get out of that place or you will have to perish there. You will have to crawl out."

The poor man in the pit asks, "How shall I crawl out?"

The stranger says, "Make holes with your fingers on the walls of the pit; then, putting your feet into the holes nearest the ground and your fingers in the holes above, try to crawl out of the pit."

"Well, I have been trying that, but the walls of the pit are very loose, and, behold, the minute I do that, I fall down again."

The stranger then says, "Well, I pity you; but I suppose you will have to perish in that pit." So the second stranger passes on and renders no help to the poor man in the pit. This is another picture of what the religions that depend on new resolutions in order to save a man will do for him.

But there comes a third stranger, who, looking down at the unfortunate man, says: "Well, I pity you; I wish I could help you, but you will have to do something. I will throw down a rope; you hold on to it, and I will pull you out of the pit." And this poor man in the pit tries with all his strength to hold on to that rope, but, behold! his strength can not support his weight, he can not hold tightly to that rope, and so he falls down again.

The stranger says, "Man, I pity you. I don't

know what else to do for you; but, poor fellow, you will have to get some help, or you will perish and die."

Then he also goes on and leaves the poor fellow in the pit, thinking there is no use trying to do anything more for him. This is another picture of what the many religions of the world today are doing for fallen humanity.

Then a fourth man comes along and looks at the man in the pit. This fourth man seems to be somewhat related to the helpless man. What does he do? He at once sees that the man needs help. He knows that there is no use to tell the man to do anything, for his strength is almost gone. So when he hears the cries of that poor man in the pit, down he goes, and with his strong arms he lifts the unfortunate man out of the pit. And that is not all that he does. He takes the man he has befriended home with him, removes all his dirty clothes, washes him clean, and then gives him new clothes and adopts him into his family.

Dear friends, this is the picture of the religion of Jesus Christ. Our blessed Lord came down from glory to this sinful world to redeem humanity. Behold! he suffered on the cross for our sins. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in

him" (2 Cor. 5: 21, A. S. V.). Jesus came down from heaven, picked us up from the pit of sin, washed us clean, and gave us his robe of righteousness, and adopted us to be his grateful children forever.

Some people do not understand the Christian's privileges. They think it is impossible for a Christian to live a good, holy life. But what man can say that it is impossible to get out of the pit of sin when he remembers that it is the almighty power of God that raises a man up? What man can say that it is impossible to travel in the holy way when he remembers that Jesus carries his sheep on his shoulders?

We have in the fifteenth chapter of the Gospel of Luke a picture of what Jesus does for us. A shepherd is seeking for one sheep that has gone astray. He leaves the ninety and nine in the wilderness (as it is written) and goes in search of the one that is lost, caring not for his own troubles and the wounds that he himself receives. His heart is longing for his poor lost sheep. And what does he do when he finds that lost sheep? With great rejoicing, he puts it on his shoulders and comes home, not mentioning a word about the time he has spent or the wounds he has received or the trouble he has taken in seeking for it. He does not even let that poor sheep walk. Ah, the love of this shepherd for his sheep!

Now, dear brethren, that is the way our loving

Savior does to us. When we are away from the fold, Jesus seeks for us; and when he has found us in the pit of sin he takes us up with his strong arms and carries us home on his shoulders. Then we do not need to walk on the plane of sin. On Jesus' shoulders we are free from all the evils of this world—we are safe and secure. Praise the Lord! Oh, how I praise God for the religion of Jesus Christ!—the only religion that is able to redeem man from sin in this present world and from everlasting punishment in eternity.

Christianity—Present Salvation; Non-Christian Religions—Future Hope Only

The third point of difference between Christianity and the religions of the world is this—though some of the false religions hold to some kind of a future hope (others have no hope to hold before poor sinful man), none of them have power to deliver man from sin now; but the religion of Jesus Christ, and that religion only, both assures man of future felicity and gives him peace in his soul and freedom from sin at the present time. I praise God for this pure religion!

Christianity Compared to a Feast

The third point in this passage to which I want to

call your attention is that this religion, Christianity, is compared to a great supper, and that it is rightly spoken of as a great supper. The Christian religion is a real feast to the soul of man, and affords one joy and peace. If we are able to extract the true essence of Christianity, we have deep pleasure and enjoy the service of God; and I believe that we as people of God, enjoy the service of God better than the people of the world enjoy the life of sin in the world, for there is no true and lasting pleasure in sin.

The Supper (Christianity) for All People

Now I want to call your attention to the sixteenth verse. This religion is called the great supper. Why is it called a great supper? First, because it is the only religion that is made by the great God of heaven; and secondly, because it is the only religion, the only supper, to which not only just a few people are invited, not just a hundred or a thousand, but the people of all nations and tongues and tribes are invited. All people can enjoy this great feast. There is no man who, being hungry, can not come and eat at the table of the Lord. All people can come; there is a place for everybody. This religion is, indeed, a great religion, one that takes in the whole world, and provides a future home for every human being

who will come to God. Now this religion, as we have said, is compared to a feast that is made by God and is for every person.

In India the mothers sometimes make a feast for their children. When a mother makes a feast, she prepares such food as can be enjoyed by every one. She thinks about her little boys, about her daughters, and also about her sick boy who is still lying on his bed. It would be too bad for the rest of the family to enjoy that feast if the sick boy could not enjoy it. So she prepares it in such a way that each one may have a part in the feast. How can she do this? First, because she loves every one of the family; and secondly, because she has studied the taste of every member in the family, and she knows just what this one and that one likes.

Our God is the only one who can make a great feast for everybody. Why? Because he has a great loving heart, and therefore he does not exclude anybody in his plan for the salvation of humanity. He does not exclude the rich man, the wise man, the poor man, or the illiterate man; but includes every one in the world. He has so planned that every person can be saved if he will only come. I mean to say also that God is the only one who could make such a religion, because he alone knows the nature

of all the people in the world; not a single man has this knowledge.

If a stranger should come to our home and make a feast for us, some of us might become sick. Why? Because she does not know the nature and has not studied the tastes of the different individuals of the family. Now I want to say that if a man should make a religion it would not suit every class in every country; but when God made a religion, he made one suitable for every person. If we people of India should make a feast for you, it might make you sick; you might not like it at all, for our food is full of spice: and if you should make a feast for the people of India, we might not like it, because your food is insipid to us. There is not enough spice in it, and so it would not do for us. But when God makes a feast, every nation can enjoy it.

Religions of the East Unsited for the West

Similarly, if we people of the East should make a religion, that religion would not suit you people of the West at all. The religions of India would have to be transformed totally if embraced in this country. In India some people believe that a man, to be a saint, ought to leave his home, his wife, and children, and go out to the jungles with almost no clothing and stay there, suffering the heat and cold of the weather,

and live on the roots of trees. That is what a man must do in order to be a Hindoo saint. Now that religion would not fit in some countries where the temperature falls to 30 or 40 degrees below zero. It would be the means of killing its devotees. A true Mohammedan must fast the whole day from sunrise to sunset at a special time for about the whole month. A person who would follow the practise of that religion would probably die in a country like Sweden or Norway, where the sun does not set during the summer for about three or four months. So any religion that is made by man can fit only in the place where the man is born and brought up and will fit only the people like himself. But the religion made by God will fit every country, every nation, and every person. It will fit in America as well as in India. It will fit in Europe as well as in China and Japan.

Brethren, I thank God for the universal religion of Jesus Christ that will under all circumstances fit everybody in every place and in every country. I praise God for sending his Son Jesus Christ into the world to bring us this great religion.

Some Christian Movements Not Adaptable to All People

Now, turning even to Christendom, we find some movements that could not have a universal applica-

tion on account of the mistakes of their leaders in unconsciously, or rather ignorantly, imposing their tastes, characteristics, and natures upon their followers. I will give you an example that illustrates the different natures of men. As there are different kinds of leaves of trees, so there are different natures of men. The leaves of a poplar-tree are so thin that they shake in every breeze. I have observed the leaves of many trees in this country but I have not seen any tree that has such thick leaves as the rubber-tree of India. The leaves of this tree hang on very thick stems. If you put the rubber-tree side by side with the poplar-tree, you will see that when the breeze blows very gently the leaves of the poplar-tree shake, while the leaves of the rubber-tree do not shake at all. Why? Because the leaves of one tree are thick and the leaves of the other tree are thin. That is their nature. In certain parts of our country some people have the false idea that on very hot days, if you want to be cool, you must go and sit under the poplar-tree, for the poplar-tree gets more breeze than does the rubber-tree. They have this idea because the leaves of the poplar-tree shake more. Now let me say to you that just as the leaves of the tree are different, so the natures of men are different. The same grace of God may blow, as it were, upon the hearts of two persons; one man will leap and shout,

while the other will be quiet. To suppose that the person who leaps and shouts has more of God's grace than the other, is just like believing that a poplar-tree gets more breeze than does the rubber-tree.

These different natures can be observed in different movements. If you would go to a Quaker meeting, you would find it very quiet. The people there would not speak nor pray unless, as they say, the Spirit of God should move them. How did they come to have such a custom? Probably their leaders were men of a quiet nature, and since they were quiet themselves, they thought that everybody else ought to be quiet. And when they imposed their sentiments upon their followers, it had the effect of producing a people like themselves. They condemned those who were of a noisy disposition; and on the other hand, the demonstrative people did not like their ways of worship.

Again, if you go among some of the new movements known as Pentecost movements, or attend some of the meetings of the Free Methodists, you will find that they are very noisy. Some of them think and teach that unless there is a great deal of shouting and jumping there is no life in the meeting. How may we account for their falling into such an error? Most probably their leaders, being of an emotional nature or a noisy disposition, think that everybody must be like them when they get saved or receive the

Spirit of God. People of a quiet nature are not impressed by noisy demonstration; and those of an emotional nature are not impressed by the quiet manner of the Quakers. Thus these extreme movements have evolved into sects that are suited more especially for people whose natures happen to be like that of their leaders. But the pure religion of Jesus Christ unmixed with any human ideas, is suited to all people of all natures.

Christianity Adaptable to Different Dispositions

The religion of Jesus Christ does not take away the nature or disposition of a man, although it does take away all the sinful disposition. A man does not lose his human nature when he gets into the church of God. This church is not just for one class of people or nation, but it is for all kinds of people—not just for a people like you or like me, but for everybody. I see some of the brethren in this country jump high when they get happy; but I see some others who, like myself, can not do that. They are of a quiet disposition. I see some of the brethren that do not smile very much, and others that smile a great deal. But both classes have the grace of God. If you go to India, you will find that our people are sober and grave; and I have found since coming to this country that I have had to adapt myself to the manners of the

people in this country. I believe in the law of adaptation. And I want to say that this religion of Jesus Christ is adaptable to the man that smiles and to the man that does not smile very much. It will fit the man that can jump and the man that can not jump.

But it is natural for each of us to want to make everybody like himself. Don't you know that is true? It is also natural for us to dislike a person who does not suit our taste and ideas. I remember a story that was told me at a certain place. A woman said to her husband, "Everybody looks queer to me excepting you and me, and sometimes you too look queer to me." That is the tendency of human nature—"everybody is queer but me." I look queer to you, and you look queer to me. Every one has his own characteristics and disposition, his likes and dislikes. There are religions that advocate uniformity in dress and in eating and drinking; the supporters of these religions think that everybody must suit their notion. We have such teaching in some of our heathen religions. The Sikhs in India are known by their big turbans (head-dress) and by their long beard. They lose their religion if they do not wear their turban and if they shave their beard. When I came to this country, I was surprised to see that there are even Christian movements that teach similarly. Such religions would not do in all the world. They would

fit only in certain localities. I can not be like you, and you can not be like me; but we can all be like the Lord. We can all have the nature of Jesus Christ.

The gospel of Jesus Christ is suited to all classes of people. Since this gospel has to pass through human hands—through human thoughts and ideas—oh, how God's fear ought to rest upon us lest we add to or subtract from it! We should be very careful lest we mix with it some of our own ideas. Brethren, remember this, the Holy Spirit of God does not change human nature nor remove individuality; and if we are not very careful we may add a little of our own tastes and ideas to the gospel of Jesus Christ, and thus, by our foolishness, we may hinder the progress of the pure gospel. God has given us this pure gospel to carry throughout the whole world; and its successful propagation depends upon the manner in which we preach it, just as a good crop from your field depends upon the manner in which you sow your seed and the care you take in the cultivation of your field. Ten of you, for example, may go to the same store and buy the same seed, and take it home and sow it in the same kind of soil; and what is the result? The seed sown by one may yield an abundant crop, while that sown by another may not grow very well. Why? Because growth and yield depend on how you plow the ground, how you sow

your seed, and how you take care of it. It depends upon the hands that do the work. It is about the same way with the gospel of Jesus Christ. We preach the same gospel; we proclaim the same truth to the people; and the hearts of the people are about the same; but whether the seed grows or not depends on how we sow that seed. Ah! when I think about this the fear of God comes on my soul. O God, give us wisdom that we may preach just the pure gospel of Jesus Christ!

Yes, there is a tendency in human nature to desire to make everybody like one's self. When we came to China from India, we were there about ten days. Almost every night we had meetings. Brother Hunnex asked me one day if I would baptize the converts who wanted to be baptized.

I said to him, "You had better do it. You know the people better."

He said to me, "But the Chinese brethren want you to baptize them; they may not have another chance to have a brother from India to do the baptizing."

So I consented to take charge of the baptismal service. We went near the water; I was very solemn and grave, and addressed the people in a solemn manner. I don't know whether they enjoyed the service or not. I could see that some of those Chinese

converts, before they entered into the water, were breathing very fast and seemed almost afraid to enter. When the baptismal service was over, Brother Hunnex said to me, "Well, Brother Roy, if I had been you, I should have jumped into the water, praising the Lord, and that would have suited the Chinese nature better."

I said, "Brother, I did not know what the Chinese brethren would enjoy; I could do only as I used to do in India, for I have not learned enough of the nature of these people."

I found that the Chinese people have a care-free disposition. I saw brethren and sisters smiling in the service when I felt like weeping. Sometimes in my preaching I felt touched and even shed tears, but those brethren would smile. At first the thought came to me that they were not spiritual enough. If I had not known better, I should have concluded that they did not enjoy Christ very much, for they did not seem to be devotional, as we would consider in India. But the truth of the matter was that they enjoyed Christ as much as I did. So, in consideration of all this, I could only praise God for the religion of Jesus Christ that is suited to men of every nation, whatever their natural characteristics may be.

Human Ideas Should Not be Made the Standard of Christianity

Yes, there is a tendency in almost every religious leader to want to make everybody like himself—even in matters of dress, eating and drinking, and manner of living—and to condemn any one who does not measure to his standard. We find sometimes that a religious leader, or even a layman, if he is careless regarding his clothes or dress and is without wide knowledge, will hardly have patience with people who are tidy and particular in that respect; and he is likely to think that they are proud. On the other hand, a person who is tidy and particular regarding these things can hardly have patience with people who are untidy and dirty; and he is likely to think that there is something wrong with their hearts or that there may be some self-righteousness in them. Every one is likely to think that he is right and the other fellow is wrong, because he judges the other man by his own ideas. A man who is not used to being tidy in dressing may reject a brother who is tidy, thinking he is proud if he does not measure to his (the former's) idea of dress; and the brother who is tidy, when he has, without effect, once or twice admonished the careless brother, may be tempted to condemn and reject him. So it is that when a person sets up his

own tastes and ideas as commandments of the gospel, he may cast aside even God's children who do not suit his ideas.

But some one says, "Is not pride manifested in dress?" It may be that it is. But what is the means to get rid of the pride? If you change a man's dress, will that destroy his pride? One time I met a man who was living in one of the backwoods villages which were hardly half-civilized. He used to go naked from his waist up. He said to me, "I feel proud whenever I wear a new suit." What should we tell that man? Would he get rid of his pride if we should tell him to take off his shirt? Surely not! Is pride in the shirt or in the heart? Ah, people may be proud in their rags! It is the blood of Christ alone that will remove pride from the heart. Suppose that that man should judge every one else by what he felt, and should say, "Surely these people who have on shirts and coats must be proud, for I myself feel proud when I wear a shirt." Would that be right? He would make everybody go half-naked then! But what about his wearing a shirt? If his pride were taken out of his heart, would he want his shirt any more, or would it be right for him to wear a shirt? All of you will say, "Yes; it is right for him to wear a shirt, for we must be civilized." Then you judge him from **your** standpoint. Ah! but there are some who

would advise him to wear no shirt, because from their standpoint it is worldly. What then should the poor fellow do? I tell you the poor man would be in terrible bondage if he had to dance to the music of everybody. It is childish and wrong to condemn people on account of some things that do not just suit our ideas. Remember we are human beings and have our own ideas; our judgment is governed by our ideas, and these ideas are drawn from our environment, previous training, or condition in life. And since our environment and training and conditions in life are different, our ideas will be different, and hence, our judgment will be different.

Sometimes people fall into the fatal error of setting up their own ideas as God's ideas, and thus cause confusion among God's people. Let us beware of such an error. Some of you who are scrupulously clean may feel that you can not bear people that are not very clean, and you may lay the judgment so strong on them as to say, "You will have to clean up; if you won't you are stubborn and can not be saved." I have heard of such extreme teachings. Ah! let us remember we can not civilize people in a day. A man may be filthy as to his body and his house, and yet have salvation in his soul. You would realize this more if you should go to some places in heathen countries. The gospel of Christ is for the salvation

of men's souls, for their redemption from sin. It is for a man who is dirty about caring for his body and his house as well as for a man who is clean in both. There is, however, a civilizing influence in the gospel, and this gradually works an improvement.

Again, a man with an education may be inclined to look down upon his illiterate or uneducated brother, and a man without an education may be inclined to consider that the educated brethren are proud; and thus these two classes of people might set each other aside. But Christ's religion is for both of them, and they ought to feel the need of each other. Oh! may God help us that we may not fall into such childish errors, but rather that we may lift high the pure gospel before all nations, that it may reach the hearts of the people and deliver them from their sins. Jesus Christ came to this world for the salvation of the souls of men. God wants us to keep our eyes set upon Jesus Christ alone, and to keep our own peculiar ideas out.

The Central Attraction at the Feast

Now I come to the last point in this passage to which I wish to invite your close attention. The point is this, that at this great supper there is a central figure of attraction. What is that central figure of attraction? What attracted you to come to this great

supper? What attracted you to come to Christianity? I know that there are many people who come to Christianity for the sake of temporal blessings. Some come because they seek divine healing, because they want their bodies to be healed. It is all right to come to the Lord and expect healing from him for our bodies; but let me tell you that, if such be **the** motive which prompts you to be a Christian, you will very likely forsake the Lord if you become sick and your prayers are seemingly unheard. Again, there are some people that come to this religion for the sake of getting peace and joy in their souls; and when trials and tribulations come and their souls are in trouble, ah! then they give up their profession and forsake Christ. Such people come to seek God for a blessing only. But, my friends, I was attracted to this religion by Jesus Christ alone. He is the only one that has won my heart. I do not care what I may find in life, I want Jesus to be with me. Let me tell you that when you are attracted by Christ alone and by nothing else, you will never forsake him, though you may pass through all kinds of trials and tribulations. Some other people want to become Christians for the sake of obtaining a holy life. And this is a good object. But if that be the sole motive that prompts you to come to Christ, the time may come when something will happen that will make you feel that you are not

just as holy as you would like to be, or when you will happen to meet failures or defeat in the holy way; then you may forsake Christ. Many have done that.

Now, I want to ask you, what would you think of me if, because of being stoned and wounded by an enemy, I should go to my wife and say, "I can not live any longer with you," and then should forsake her? What would you think of me? You would think probably that there was something wrong with my head. But, friends, there are many people who do like that with Jesus Christ; when they come against trials in this life, and when on account of lack of watchfulness, they encounter defeat in the holy way, behold! they give up Jesus Christ altogether. Why? Because in the first place, when they come, they want to get **something** from him and they do not seek **him**. Ah! instead of forsaking him, go to him; he will pour wine and oil upon your wounds and heal you. He loves you.

Do you know that there are many people who fall in love only with the words of Jesus? Now, a man may fall in love with a woman for the fair words she speaks and the money that she has. That man's happiness in married life will come to an end when the fair words become old and the money is gone; but if a man falls in love with a woman for her own

sake, his love will grow sweeter and sweeter as the days go by. If he marries her because he loves her for her own sake, she will grow more precious; she will never grow old to him. The longer they live together, the more are their hearts intertwined. I want to say that when we fall in love with Jesus Christ himself, he grows more and more precious to our souls; and as we live with him, we feel that we are so intertwined with him that there is nothing that our soul cares for that is not pleasing to him. What will not a man do for the person he loves? Once a prince fell in love with a certain girl who was not of royal rank. His relatives tried to persuade him not to marry her. They said, "If you will marry this girl, you will lose your kingdom"; but that prince said, "Let my kingdom go, I can not forsake my love." He was ready to give up anything for the object of his love. Now, friends, let me tell you that when you fall in love with Jesus alone, you will say from the bottom of your heart, "Let the world go, but give me Jesus alone."

The Lord himself wants us to love him for his own sake; and he craves such love. I will give you an illustration. There is a man who has a good family. He works away from home, and when he comes home, he brings presents to his wife and children; his children run out to the gate to meet him,

and his wife also runs out to meet him. And, oh, how they enjoy one another's presence! But there comes a time when the poor man thinks, "Do my family love me for my own sake, or do they love me for the clothes and food I bring to them and for the presents I give them?" This thought is continually impressed on his mind. And he thinks, "What if I should happen to become blind or maimed and so be no more able to work, should I then receive the same kind of welcome I receive now, or would my children and my wife then not care for me any more?" Later the time comes when he has an opportunity to test their love for him. He has to go away to a certain distant town to work. He writes every day to his family and also receives letters from them almost every day. He sends them things that they need and presents now and then, but he anxiously waits to see what his wife and children will do. One day he receives a touching letter that reads like this: "Papá, come back home. We don't care whether you send us things or not. We don't mind being poor. But, Papa, we want you to come back home. We want to hear you talk; we want to see your face. O Papa! we can not bear the separation any longer. Do come back quickly." I tell you when the man receives that letter his heart is melted to know that his family love him for his own sake and not for the

sake of the things that he gives them. He boards the first train and goes home to see his wife and children; they run to meet him, and there is great rejoicing in that home.

Now, dear friends, let me say to you that our God wants us to love him for his own sake. He craves such love from us. Ah! Jesus looks more beautiful to my soul as I draw nearer the time when I shall behold him face to face. Heaven would be no good to me if Jesus should not be there. He is the One altogether lovely, the fairest among ten thousand to my soul. I have fallen in love with Jesus Christ, and there is no more attraction in this world for me. I tell you when we fall in love with Jesus, we lose sight of all the world, we no longer care for its pleasures and beauties. And, moreover, when we fall in love with him, we fall in love with one another; we then love our brethren and love everybody. Also when we are joined, or united, with Christ, we are united with one another. Brethren, we are called to fall in love with this great Savior, our loving Redeemer, Comforter, and Friend. Paul says, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." We are called to be partners, to be friends of Jesus Christ. You are called to be in fellowship with Jesus Christ, and I am called to be in fellowship with him: yes, every one

is called, not to get some blessings from him, but to be in fellowship with him. And, of course, when we are in partnership with him and partake of his nature and suffering, we get all that is necessary to enable us to live a life that is well pleasing unto him. We are not called unto the fellowship of any leader or man. Oh! may God help us to set our eyes on Jesus alone and to fall in love with him alone.

Over sixteen years ago when I was hungry for the true God, my heart cried to know who that living God and the true Savior was. One night while I was alone in my room studying, the vision of Christ's cross appeared before me. There Jesus appeared before me, crucified on the cross for my sins. At once my heart knew that he was my Savior and my God. Oh! my heart was melted and broken. I cried before God, "O Lord, I will follow thee whithersoever thou leadest me!" and praise God! from that time I have been following my Savior, and I have never regretted for a moment that I gave myself up to him. He becomes more precious to me every day. He is the center of my whole life. For him I shall live, and with him I shall die. I have fallen in love with him. Oh! dear people, fall in love with Jesus Christ alone, and turn your eyes away from everything else. Praise God for Jesus Christ that satisfies our souls completely! Amen.

THE POWER OF GOD'S WORD

W. T. Seaton, Doniphan, Mo.

I want to speak tonight of the power of God's spoken word, the word that became authority for the existence of this universe. I will read Heb. 11: 3—"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Here we find that it requires faith to believe that God through his word framed the world—a faith which, I am sorry to say, higher critics and skeptics have not. They contend not only that the world came by a process of evolution, but that man evolved from what science calls protoplasm, which is merely the substance that forms the principal part of an animal or vegetable cell, and by gradual development reached his present state. I do not believe that. I can not believe it; for it flatly contradicts the Word of God, which says we were made in God's image. The change from the original state has been downward instead of upward; for man, who was created in the image of God, would have but one way to go, that is, downward.

"By faith we understand." It takes at least a degree of faith to acknowledge that God spoke the world into existence. Such faith and acknowledgment alone, however, will not bring salvation to a

soul. We must have faith in Christ. "Ye believe in God; believe also in me," says Jesus. We might believe in God and accept his creative power, yet disbelieve his Christ and be lost. By faith we understand that the world was framed by the word of God, so that things which are visible, things that we can observe, things that we can handle, were not made of things at hand. We know what it means to create; it means to bring into existence that which never existed before. God Almighty alone possesses the power of creation. Men may build and tear down, but God alone possesses the power of creation. Men can not bring into existence the smallest atom. When we construct a house or a building or anything else, we must have material with which to build. God Almighty had nothing at hand. But he had power to speak things into existence, and so he did. I believe that God actually did that. I presume that there are many others here tonight who believe it. The God who made this world is also responsible for our existence, but we are responsible for the way we spend our existence.

God's Word is Upholding All Things

In the first chapter of Hebrews, third verse, is a thought to which I want to call your attention. "Who being the brightness of his glory, and the express

image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." I want to emphasize the thought that God not only spoke the world into existence, but is holding in space this universe of ours, is upholding all things. Yes, the word that brought into existence the world, the word that commanded it to be, that same word is underneath it and is supporting it. Listen to 2 Pet. 3: 5—"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." This shows us that everything in this material universe is subject to God's command; that by the word of God this world was once flooded with water. When this world was submerged beneath the waves as a judgment against wickedness, it was by the power and authority of God's word. Now hear 2 Pet. 3: 10—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

As it is not in the power of man to create the smallest atom of earth, so also is it not in his power

to annihilate the smallest thing that God has made. Anything that man can construct, man can tear down; but the things which God has made, man can not put out of existence. Men, looking at this earth from their standpoint, think it is impossible for such a material thing to cease to exist. Therefore men have become skeptics concerning the destruction of this world. Men have failed to believe the statements of divine revelation. But though there is nothing in nature that can annihilate anything that God has made, the same God that spoke the earth into existence, that made this world absolutely out of nothing, can speak the word and cause it to cease to exist. The same God that created this world can annihilate it in a moment of time. As God upholds all things by the word of his power, so he can recall his word, and then this world can not stand. It is only the Word of God, which men are criticising and disbelieving today, that is holding this world in space.

Some one may say, "Science has proved that the sun possesses power of attraction and that by it all the planets are held in their respective positions." Well, granting that, who so nicely balanced this power of attraction? There is but one answer: It was God, the Creator. The constructing of the physical universe and the placing of the heavenly bodies in such harmonious attraction is only a specimen of

God's divine power and architectural ability. Men walk upon this earth and think they have a solid foundation. Not one of us feels that there is unsafety in nature. We walk upon the ground and have not the slightest idea that it will sink beneath our feet. But underneath this ground which we think is so solid, is the everlasting word of God, and it depends upon the word of God for its very existence.

World Will be Destroyed by God's Word

Again, God says, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." What about the heavens? The word "heaven" does not always mean the place where God lives. "In the beginning God created the heaven and the earth." This has reference to the atmospherical heaven. I want to make this statement tonight: All created things belonging to this physical universe will be destroyed. But those things which had no beginning will have no end. God Almighty is from everlasting to everlasting. Of the material objects of earth there is not one but that shall come to an end. There was a beginning to every object that we can see today. What was the beginning? "In the beginning was the word of God."

The Word of God says there is coming a time when the earth shall pass away. Just as sure as this world is in existence, there is coming a time when it shall pass away and be no more.

Some men and women are spending their lives working and trying to make themselves comfortable as if they were going to make this their home forever. Friends, some day this world will pass away and cease to be your home. What if it should pass away tonight? What if God should see fit to take from this world its foundation tonight, upon what would you stand? There is only one possible way by which you can escape the awful consequences of that great event, and that is by planting your feet upon the eternal word of God. Jesus says, "The heavens and the earth shall pass away, but my word shall never pass away." As the Word of God was the beginning, was first, so also it will be the end. When this world passes away and is forgotten, God's word will continue to exist. "I am Alpha and Omega, the beginning and the end." "My word shall never pass away." Let us not set our affections on this earth; it is here only for a short duration of time. Its foundation will some day hold no longer. Flee to Zion. God hath laid beneath her walls a foundation that shall stand forever. "Behold, I lay in Zion for a foundation a stone, a tried stone. Christ is that stone; he

is also the Word of God that shall endure forever. Let us plant our feet upon the eternal Word of God.

Because of the awful load of iniquity that is resting upon this world, it will some day reel to and fro like a drunken man. I can assure you that that will be a poor time to place your feet upon the Word of God if you have not done it before. When the earth is cracking and crumbling beneath your feet, and earthly kingdoms and powers are in commotion, how you will wish for a solid footing! but alas! it will then be too late. Whatever is in our way can be gotten out of the way **now**. The thing to do is to plant our feet upon the solid Word of God now, before the time comes when everything else shall fail.

Born by the Word of God

Again, we read, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." We are not born again of natural, or material, elements. If we were, we could not possess everlasting life. I thank God tonight that we are not born of corruptible things, but that he has made a plan by which we might be born of the incorruptible word of God. We ought to be the happiest people in the world. We have the Word of God and the Spirit, and have the privilege of hearing and abiding in the truth, that truth which

is going to stand forever because it is eternal. Let the earth pass away; let the sun, moon, and stars cease to shine. We have the privilege of standing upon the eternal and immutable Word of God.

I glorify God tonight for the privilege of hearing this present truth and of knowing that we can be born again of heavenly elements. One of these is divine truth. We are also born of the Spirit of God. Now, there must be a proper correspondence between the two elements that constitute a birth. The Bible says, "My words are spirit and life." God's Word being spirit and life, a combination of the Word and the Spirit is able to produce a new life. That life is everlasting life. Why? Because the very elements that go to make up this birth are of an eternal character; they will live as long as their author lives. I am glad God has given us the living truth, which is able to beget within us a new life, making us new creatures in Christ. To be born of the Word is to have the Word incorporated in our souls until it becomes a part of our spiritual existence.

Word Written in Our Hearts

The Word is one evidence to us that we are children of God. God by his Spirit writes in our heart his law, which is the word of truth; and when we receive the Spirit of God, we also have the word of God writ-

ten within our hearts, which corresponds exactly with the Holy Spirit. We have the written Word of God tonight, which was dictated by the Spirit of God. The Holy Ghost came upon his servants and inspired them to write the Bible, and we recognize it as the Word of God and love it as the Word of God.

Now then, there is one way and only one way whereby you and I can be sure we have the same Spirit that Paul and Peter and the other apostles had, and that is, if the spirit in us agrees with the Word that was written by those apostles, who had the Holy Ghost. If I have the word of God in my soul, it means that I have the law of God written in my heart. To have the laws of God written in our hearts means nothing more or less than that God has changed our nature and put the elements of his divine life right in our very souls. Our natures are changed to correspond exactly with the laws of God.

There was a time when the laws of God were not written in the heart, but were written only on tables of stone. Man had to look to some other source than the law itself for help to comply with the demands of that law. We have a civil law in our country. This law forbids certain things and sanctions certain other things. You may be able to quote section after section of the law, but you must look to some other source to obtain the help to obey that law. The law

of God was written on stone and also in a book called the Book of Moses. People's having a knowledge of that law did not insure them against its violation.

The insufficiency of the system and the weakness of the sacrifices demanded a change of law. God promised to make a new covenant with the people and to write his law in their hearts. That promise is now fulfilled. God, by means of a more efficient sacrifice, has changed our natures so that it becomes natural for us to obey his law. The very elements of his more perfect law are planted in our souls, so that it is natural for us to love and obey it. That is what it means to be born again. The writing of the law in our hearts is accompanied by grace and power to obey it. There is but one way whereby we can come into possession of an entirely new nature, and that is by birth.

We resemble our fathers in the flesh, the resemblance often being very noticeable. We obtain such likeness by being born of their flesh and blood, not by legal forms. So it is spiritually. Hence God has demanded us to be born of him, that we may be restored again to his image. God's children all favor their Father. They have the disposition and very nature of their Father. The older we grow, the more we resemble our parents. Likewise, the older and more devoted we become in the Christian life, the more like God we become and the more we exhibit the glorious life of Christ.

We Are Living Epistles

The life of Christ must be manifested in our mortal bodies. We can put on exhibition in this world the glorious life of Christ according to the Word. When Jesus was in this world, he said, "I am the light of the world." There was nothing about his personal appearance that was extraordinary. The Bible says he was as a root out of a dry ground. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." There was nothing beautiful in his appearance. If you should have passed him on the street, you might have thought him a very common man. It was not his natural appearance that made him a light to the world; it was his kindness and love, his godly conversation and example. He was called the Sun of righteousness. Before leaving the world he said to his disciples, "Ye are the light of the world." He was going to leave the world, and he expected his disciples to shine here in his stead.

Do we realize our responsibility to live a Christian life in this world, to exhibit the life of Christ to the world? We are to exhibit the same life, the same character, that Jesus Christ would have exhibited if he had stayed in this world. Let us be careful how we represent Christ. If we tell the world that we are

here to shine for God, we ought to live the life of Christ. Let us live so that God can say: "Here is my representative. Where he goes you can go; what he does you can do." The world can not see Christ in the form of man as he once was, but they can see his representatives. Some one may say, "I do not claim to be his representative." That is what you virtually say when you tell the world that you are a Christian. When you stand before the congregation and say, "I am a child of God." you say in substance: "Look at me. I do as Jesus would do, talk as Jesus would talk, and live as Jesus would live." When we are born of his Word, God expects us to make it a living reality in our life, that we may be living epistles read by men who will not read the Bible.

In conclusion, I will read 1 John 2: 17—"And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Not only will the word of God endure forever, but those who are standing on his word will also abide forever. When nature's pillars are shaking, when the material heavens are folded together as a moth-eaten garment, when this earth is consumed by the fire of God, we have the assurance that we can stand upon the eternal truth—the word of God.

"I PRAY THEE HAVE ME EXCUSED"

Wm. F. Chapel, Knifley, Ky.

Tonight I desire to speak to you a little while concerning some of the excuses sinners give for not being saved. It is time for every unsaved man and every unsaved woman to stop and consider and act wisely; this camp-meeting is nearly over, and possibly this may be the last opportunity you will ever have to get saved.

You will find my text in Luke 14: 16-20—"Then said he unto him, a certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I can not come."

Now, I doubt not that if the excuses people have made in this camp-meeting for not getting saved were written down, they would make a large book. Yet I want to say to you, my friend, people who live in

this enlightened country have no justifiable excuse whatever for not being Christians. I suppose that there is not any one here tonight, but who has at some time in his life heard the Holy Spirit talking to his heart. There have been times in your life when you have been convicted of your sins and have felt you should give yourself to God. But tonight you are making excuses for not being a Christian. I pray God to help you to see your lost condition, to help you to see that it is only through the goodness of God that you are here tonight. These people that were bidden to the great feast began to make excuses. I am not going to talk about the great feast, but about excuses and the danger of sticking to them to the exclusion of Christ and his salvation. I am aware of the fact that the devil is getting people to make excuses. In this parable, Christ referred to himself as the great King of kings and the Lord of lords that has prepared the feast of fat things for us to enjoy. We understand that the invitation is the invitation Christ gives to men and women to come and be saved. The servants may represent God's faithful ones that are going forth in the highways and hedges persuading men and women to accept the invitation which the Lord has given us. But I am sorry to say tonight that with all the Lord has done in preparing the feast for you, you are still making excuses.

“Time Enough Yet”

I believe the excuse that is most prevalent is, There is time enough yet. But very few people are going to hell intentionally. Everywhere we go we find people who expect sometime to be Christians. But the trouble is they are putting it off until some other time, some other day. We go to some honest and sincere people and ask them if they would not like to be Christians, if they would not like to be saved. They answer Yes. But when we ask them why they do not give up and let the Lord save them now, they say, “Well, I am going to get saved some day, but I am not ready yet.” I want to tell you, that very excuse has ushered millions into eternity without God.

“For he saith, I have heard thee in a time accepted, and in a day of salvation have I succored thee: behold, now is the accepted time; behold now, is the day of salvation” (2 Cor. 6: 2). Now, my friends, do you believe that tonight? That teaches us that this is the time when men and women ought to get right with God, and that possibly tomorrow it will be too late. “Behold, now is the accepted time.” Oh, that God might impress our hearts with the thought of **now**, the present time! There is not a sinner here tonight that can tell me that he will be living at midnight. There is not a Christian here that can tell

me that he will be living tonight when the clock strikes twelve. We do not know whether we will ever see the sunlight again. Friends, you ought to get right with God now. "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29: 1). Many people do not stop to consider that this is true. Now, I believe it is true, because in my experience I have seen it demonstrated. I can call to mind many instances where people rejected God and kept putting off their salvation until some other time, but before they had another chance to get saved, they died without God and without hope of heaven. That excuse, "There is time enough yet," is a weak thing on which to rest one's hope of salvation.

In Luke 12 we read about a man that lived for this world and its glory and put off salvation until it was too late. He was going to get saved some other time. "And Jesus spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" There are people that are living in this world simply for its glory. They are grasping for the dollars and cents, yet at the same time they are unjust, unthankful, and unholy. They have a good time, but forget that the blessings of life come from the Lord. As I passed along the busy streets of one of our largest cities a few days ago, where the automobiles were so thick that we could hardly get around them, I thought, "That is how many rich people spend their time; just idling it away, passing on to eternity without God."

The Word of God says to those that are fashioning themselves to this world and neglecting Christ, "Thou fool." And it may be that he will say to you tonight, "Thy soul is required of thee." I do not believe the rich man in the parable ever got to put a bushel of that grain into his bin; he did not even get to reap any of the grain; for as soon as he had made plans to tear down his old granary and old buildings, and had said to himself, "I will get my goods in, and then I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," God said, "Tonight thy soul shall be required of thee. Then whose shall those things

be which thou hast provided?" Every man and every woman, rich or poor, bond or free, high or low, must meet God. That rich man was in a very miserable condition, for with all his money he could not buy himself a place in the kingdom of God. Salvation can not be purchased with money. If it could, the rich would live, and the poor would die. I thank God that Jesus Christ opened up a plan of salvation for all. Christ said, "If any man thirst, let him come unto me, and drink." It is for the rich man, the poor man, the bondman, the freeman, the black man, the white man, the red man. We all have to come to God's terms in order to get and to keep salvation. It takes just as much to keep salvation as it does to get it.

Let me read to you some scriptures found in Jas. 4: 13, 14: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." You say, "I am going to get saved some day; I am going to wait until next camp-meeting"; or, "I am going to wait until our revival comes." I want to read these scriptures again: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there

a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanish away."

Friends, stop long enough to hear God's message. You say you are going to wait until tomorrow and then you will do a certain thing. Is it not true that the people are rushing on, hardly taking time to hear the truth preached? They are in love with the world; they are more interested in the things of the world than they are in salvation; they are looking for the things of this world to satisfy them. The fashionable woman is looking for the changes of fashion, hoping to find in them something to satisfy. When we see the push and rush that men and women are making for eternal destruction, it is time for every man that loves God, and that has any influence for God, to be crying out and warning men to flee from the wrath to come. I believe that if men and women could realize the brevity and uncertainty of life, they would fall down on their knees and get saved. Did you ever stop to consider the shortness of life? Did you ever stop to consider that you are here for just a little while? If I were to ask the gray-haired men and women here to testify of the shortness of time, they would tell you that it seems only a few days since they were school children. Now they are near-

ing the end of their life, their sun will soon set, and they will be in eternity. Life is a serious reality. We have no time to waste. Brother preachers, our lives will soon be gone; we must be diligent and improve the time. O sinner friend, I want you to hear the truth. I may never stand before you again until we stand in the white light of the judgment of Almighty God, where we shall be judged according to the Word of God. There is somebody in this camp-meeting that will never be in another camp-meeting in this world. There are some that have prayed and sung with us, and now they are gone. We do not know who will be next. I hope that it will not be some poor sinner that has rejected God at this meeting. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13: 13, 14). May God help us to be sober and righteous. In Prov. 27: 1 we read, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." That verse agrees with Jas. 4: 13—"Go to now, ye that say, Today or tomorrow we will go into a city, and continue there a year, and buy and sell, and get gain."

I talked with a young lady with whom I was acquainted, who rejected God and turned away his

Spirit. Her mother was a proud, worldly, society woman, and she did not want her daughter to give her heart to God. She would rather have her child go in the circles of society and go to the dance than to have her to go to the meeting. There was a meeting going on in that community and the Spirit of God got hold of that girl's heart and convicted her of sin. One night she wanted to go to the meeting, but her mother wanted her to go to a party in the neighborhood. Her mother said, "Don't go down among those cranks. If I were you, I would be somebody. Go to that party and have a good time." The girl said, "Mother, I would rather go to meeting." Finally the mother persuaded the girl to go to the party. After a miserable evening, the girl went home. At about three o'clock she woke up with a terrible pain and was soon in convulsions. She lived only three hours, and went into eternity without a ray of hope. Think of it, friends! As that poor mother walked out to the graveyard, and as she bent over that child, she wept as though her heart would break; it seemed very hard to give her up. The fact is, that girl sealed her destiny, but doubtless that mother is responsible for it. It is dangerous to trifle with God. It is dangerous to put off salvation. It is dangerous to say, "Some day I will get saved, but not now."

One time I was holding a meeting at a certain place,

and there were two young ladies there that were under conviction. I went to them and asked them if they would not like to be saved. They said, "Certainly, we think it is all right to be Christians, we would like to be Christians, but we are not ready yet. But we are going to be saved some day." I visited at the home of one of these girls, and there she said, "Mr. Chapel, of course, I know you are interested in us, and I am going to be saved sometime. My mother prays for me, and my heart is tender, and I am going to be a Christian some day." "Why do you not get saved now? Why do you put it off until some other time?" I asked. She answered, "I am not ready yet." The last night of the meeting that girl said to me, "Mr. Chapel, do not forget to pray for me. Do not give me up. Pray for me, I am going to be saved sometime." I said, "Why don't you get saved right now, get saved right in this meeting?" She was weeping, and was trembling visibly, but she only said, "Don't give me up. I am going to be saved sometime. Please don't give me up, keep on praying for me." I begged that girl to get saved, but she would not yield, and only said that she expected to get saved sometime. A few months later I received a letter from that girl. It read something like this: "Mr. Chapel, please pray earnestly for me. I am afflicted and dying. Please pray earnestly for me,

that if there is any mercy God will grant it to me." Only a few days after that the poor girl was dead and in eternity. I tell you, friends, it is dangerous to put off salvation. Why are you not saved tonight?

"I Can't Give up the World"

Another excuse given by many who would like to be saved, is this. "I can't give up worldly pleasures and associates." I have seen people come to the altar and fail to get saved because they were not willing to give up the world. Some people would like to be saved if they could take the world along with them. But you can not take the world with you. The world and worldly associates are the most flimsy excuse you ever thought about. You say, "I can't give up the world." Let me read what Jesus says in regard to this. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" What shall it profit you tonight, my friends, if you gain the world, and in the end lose your soul? What would you give in exchange for your soul? What good would it do me if I had all this world but did not have salvation? A millionaire came down to the last hour of his life, and the

doctor said, "I can't do anything more for you." The dying man turned to his wife and said, "I want you to sing that old hymn:

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore.

What did the riches of this world profit him? There are people right here tonight that would rather have worldly companions and worldly pleasures than Jesus Christ. If you were to die tonight, you would rather have Jesus Christ than to have the whole world.

I have talked to people that were proud. I have tried to get them to be saved. They thought that they couldn't give up the things of this world. There was a young lady in Kentucky with whom the Spirit of God was striving, but she was not willing to yield. One day in a meeting I saw a good sister talking to her about salvation and urging her to give her heart to God. She said, "No, I am not ready yet. I can't give up these things yet." But that was her last opportunity to get salvation. In a few weeks she was on her death-bed, still without God, without hope, and without salvation. She said, "I can't pray." She put salvation off too long. Once she said, "I can't give up the world." She died without a hope of heaven. Salvation is the only thing that will be of any use to you in the judgment-day. Young man and young woman, God loves your soul. I love your soul.

I want you to get a home in heaven when you leave this world. I remember that one time I was walking down the aisle of a certain church building where we were holding meetings, and I saw a certain lady weeping. I said to her, "Would you not like to be a Christian?" She answered, "Yes, I would, I would rather be a Christian than anything else in this world." "Why do you not get saved tonight?" I asked. "Oh," she replied, "I couldn't give up some things. There are some things in my way that I can't give up." She did not want to be a Christian more than anything else in this world, for if she had, she would have yielded to the Lord. The Spirit of God was talking to her, but there was also another spirit talking to her, a spirit that did not want her to yield herself to the Lord.

The devil tried to make me believe that when I got salvation it would destroy all my happiness and pleasure. But I am glad that I came to God. When the devil came to me with the suggestion that if I got saved I would lose all my pleasure in this world, I said to him: "Devil, you have failed in this case. You got me to break my dear old mother's heart, and to bring gray hairs on her blessed head. You have got me to trample the mercies of God under my feet, but I am not going to do it any more. I am not going to serve you any longer; I am going to serve

Christ." With that decision in my heart, it did not take me long to get saved. Glory be to God! I want to tell you another thing. The blood of Jesus Christ so completely saved my soul that I did not want anything sinful or worldly. It has not been any trouble for me to pass the saloon, and it has not been any trouble for me to stay away from the dance. Old things have passed away and behold all things are become new, for I was made a new creature. I could go back, I have been tempted to go back, but I don't want to go back.

I remember that when I was at the altar, with darkness over me and underneath me, my dear old mother came and put her arm around me, and said, "Son, I would save you if I could. But I can't. Believe in Jesus Christ." My father came to me and said, "Son, I want to see you saved. I would save you if I could, but I can't. Believe in Jesus Christ; he will save you." My Sunday-school teacher began to talk to me, and said, "I have been praying for you for so long. I would save you if I could, but I can't. Believe in Jesus Christ; he will save you." The minister came to me and said, "I would like to see you saved. I would save you if I could, but I can't. Look to the Lord and believe in him, and he will save you." No one could save me but Jesus Christ. As I walked away from that meeting, my heart was so heavy I

could hardly endure it. I did not want to walk with the crowd, so I walked slowly behind the others. My sins came up before me, and I said, "No one can save me. My mother can't, my father can't, my Sunday-school teacher can't, the minister can't,—yet they all love me,—and I can't save myself. Will you save me, dear Lord?" Glory to God, he did save me! Glory came down into my soul. Old things passed away and all things became new. I was made a new man; I knew it, God knew it, and as soon as I got home, the people knew it; and I know it tonight. I believe in getting salvation so you can know you have it. If you do not know you have it, you had better get it. Salvation spoiled me for the world. The Christian life is full of happiness and joy. Salvation puts something into our hearts that shines out. Are you a preacher of holiness and yet going around with a look of dissatisfaction on your face? I believe in a salvation that makes a person look happy. Salvation will make one satisfied and happy. There is plenty in Father's house, and to spare.

God help you to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. There is pleasure in sin, but it is only for a season. In salvation there is everlasting pleasure; death does not end the pleasure of those who are saved, but only admits them to higher pleasures.

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18: 29, 30). Don't you think it will pay you to give up the world? "Oh," but somebody says, "I can't give up my house and my land." We can give up anything for Jesus; we can consecrate all to God. There is no man that has left houses, lands, father or mother but what shall receive many fold more in this life, and the life everlasting. Sometimes when I am out in the gospel field, I receive letters from my wife telling me of the needs at home. Often the burden gets heavy on my heart; but the Lord said, "Go ye into all the world and preach the gospel to every creature." This sacrifice means something. But thank God, we shall receive a great reward in heaven. Brethren, I am living for that everlasting life.

"I Should be Persecuted"

"I should like to be saved, but my folks would persecute me," is another excuse offered by the unsaved. "My people are against the truth. I would like to be a Christian if it were not for that. I should very much like to be saved, but I can't give

up my father, mother, brothers, and sisters. I can't stand to have them turn against me," they say. There came a time in my life when I had to consecrate to give up my people and all the people I walked hand in hand with. There came a time when my soul longed for the blessings of full salvation. The Baptist ministers had passed a resolution against holiness, but I said, "Lord, I will go with you at any cost." At one time my father did not understand the truth of holiness. My mother opposed it too. Yet my mother was a good, sincere woman, and lived to all the light she had. She did not know some things that we know. There came a time when the Lord said, "Will you give up everything?" I said, "Anything, Lord, that my soul may be satisfied." The Lord said, "What about leaving your family and going out and preaching this gospel to the lost and dying world?" "Yes, Lord, I will go," I answered. So the Lord gave me the experience of holiness. I well remember when I got that blessing. My mother cried, for she thought I was ruined and that my family and I would starve to death. David once said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Thus far, God has always cared for me.

I was a poor country lad. I could not afford to buy oil, so I had to read by the firelight. Often I would

read until nine or ten o'clock. That is where I got my schooling. I wish I could have had advantages such as others have had, but I bow my head in humble submission to the Lord. God Almighty can make a preacher of a man, no matter how unlearned he is, if he gets salvation. A prominent man in our community, a leading man of the Methodist Church, came to where we were holding meeting. After hearing the sermon, he said, "If that is what holiness will do for a fellow, I believe it is the genuine thing." He got the experience and spent the last ten years of his life for God. When he died I preached his funeral sermon. My mother was the leading member of the church. She had always sat up in the "amen corner," but during this meeting she sat back in the congregation. The Lord got to working with Mother's heart, and she got to praying. One day I was getting nicely started to preach (Mother was sitting back in the congregation, as usual), when she jumped up and began to shout and praise the Lord, saying, "I've got it. I have been saved through and through." She came to me, and said, "The very thing I said to you is what convicted me. I was praying, and the Lord showed me many things. I said that if there is such a thing as sanctification that will satisfy me, I want to get it." And the Lord gave it to her. Oh, I am glad I stood true to God!

You may say, "My folks will oppose me." Well, that does not make any difference; the Lord will help you. If there is something in your way, if father or mother opposes, God will bring you through. You need not stop for anything. Let me say to you, sinner friend, you can not afford to meet God without salvation in the hour of death. This meeting is nearing the close. You have doubtless come here with the intention of being saved. There is a longing in your very soul for salvation. May God help you tonight to give up and get saved.

In Indiana there once lived a wicked husband who opposed his wife. He said, "If you go down there and make a profession with those people, I won't live with you any more." She wanted to get saved, and she got saved; but her husband had her locked out, and she had to stay with the neighbors. The next night she came to meeting, and was again locked out of her home. Poor wicked man, he had his own wife locked out because she was a Christian! She kept on going to meeting, and one day her husband came running after her. She did not know but what he was going to beat her. But he said, "Wife, I want you to forgive me. Tell those people over there to pray for me. I am lost." I tell you, it takes decision to go through for God. If that woman had not been true to the Lord, perhaps her husband would

never have gotten saved. God Almighty help you to decide tonight to be true to God. I saw my father fall down on his face and cry to God till he got the victory. I had the privilege of seeing my only brother get down and cry for God to have mercy on him. Praise God forever! I believe in the religion of the Lord Jesus Christ. Forsake all for him, and he will bring you through. The Lord said that he would be with us in the sixth trouble and that in the seventh he would not forsake us. Glory to God! I never expect to stray from this way. I am going to pray and live humbly, and so I shall keep saved.

Sinner friend, what is standing in your way tonight? Whatever it is, give it up; yield to the Lord. Is it worldly associates? Is it "time enough yet"? Is it a fear of your people? Can you not give up the world? Why not give it all up and get saved?

WHY MEN OPPOSE THE WAYS OF THE LORD

E. A. Reardon, Chicago, Ill.

I thank God that my soul is enjoying the sweetness of his love in Christ Jesus. He has forgiven all my transgressions, and the blood of his Son cleanses me from all sin. The Holy Spirit bears witness with my own spirit that I am His. My doubts are gone, the darkness is past, and the true light now shineth. The soul of man can know no sweeter joy on earth than the joy of full salvation and fellowship with God. All praise to the matchless name of Christ! I love him with my whole heart, because he first loved me. He healed me perfectly of the disease of sin, gave me a heart to know him, and brought to my soul that peace which passeth all understanding. It is good not only to be a lover of the pure, holy doctrine of Christ but also to be in love with his very person.

I ask your prayers while I bear to you the message of truth which is lying upon my heart. May the Holy Spirit brood over our souls and cause us to listen with that interest of mind and sincerity of heart becoming to those who expect before long to meet God face to face.

There are various reasons why men do not accept the way of God; and it is to some of these reasons

that I wish to call your attention. The primary cause of all opposition to God's truth is stated very plainly in Jer. 17: 9—"The heart is deceitful above all things, and it is exceedingly corrupt" (A. S. V.). People in their natural state can hardly avoid opposing God in some manner, because God and his Word are holy and there is something about the heart of men that is opposed to holiness. A man may try very hard to be right and to love the Word of God, but down beneath what he wants to be there is something in his nature that opposes righteousness. It is perfectly natural for the sinful heart to be that way, for it is a deep well of corruption and deceit.

When a man's heart is desperately wicked he will find it leading him in such opposition to the Word of God that he will take his stand against things when he knows better. No wonder that God says we must have a new heart—be born anew. There is nothing in these days more necessary than sincerity. Oh, that God would work upon the people and make their hearts so sincere that they would be able to open them wide to the truth of God and to his Holy Spirit! It makes no difference with God what kind of profession we have, if our hearts are not clean; and if they are clean, the Lord will not trouble us about sin. The blood of Jesus Christ purges the heart from all sin and so cures the dread disease that we have no

more conscience of sin in the soul. The presence of sin in the heart will always cause pain, regardless of what our profession may be; for it is not a profession that cures, but the blood of Christ. Some think that all God does is to keep sin down, but the blood of Jesus Christ purges it away. When we get purified the Word of God does not condemn us any more. We read it with pleasure, and not with condemnation. Another thing, the Holy Spirit ceases to convict of sin after sin is purged away; therefore the fully saved are delivered from the lashings of conscience, they read the Word of God as sons, not slaves, and have the Holy Spirit to comfort, not to condemn. When we receive this experience the wicked heart is removed, and though we have many things to learn, we have nothing more in us that hates God's Word. Blessed indeed is the man whose very heart is right in the sight of the Lord.

Church-Relationship

Another reason why people oppose the truth is because of their church-relationship. I do not want to say anything simply to hurt people's feelings; I learned a good while ago to preach the Word of God to help people and not simply to hit them. Of course, the Word of God hits them when they are not right, but I find the Lord blesses the preacher more when his motive is to help people.

I will read to you from the ninth chapter of John, beginning at the first verse. There are some very interesting things here. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They

brought to the Pharisees him that aforetime was blind."

These neighbors did not have courage enough to believe the man's testimony, but took him to the Pharisees to see what they would say. There was a reason for this—they feared the Jews. Many today are like them and do not dare to believe the Word of God unless the stamp of the "Pharisees" is upon it.

"But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him" (verses 18-23).

These parents knew this man was their son, that he was born blind and that the Lord had healed him, but when a plain question was put to them regarding his healing they dodged it. They feared to be honest

because they knew that the Jews would put them out of the synagogue, or church, as men would call it today. Their fear of man and their desire to keep their church-relationship led them to shrink and draw back. They thus opposed the will of God. God help us to see that there are many people today in the same condition. They might come out and take a stand for God if it were not for the fact that they are so bound by their church-relationship. They do not dare to be frank and honest enough to acknowledge and accept the truth when they see it.

But let us see what happened to the blind man.

"Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out" (verses 24-34).

This poor man was fully convinced that the Lord had opened his eyes and he would not deny that Jesus had done it, even though he should bring upon himself the wrath of the Pharisees. They cast him out, excommunicated him, put him out of their church. He was willing to take the consequences. Let us read further. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him" (verses 35-38). It cost this man his synagogue- or church-membership, but he became acquainted with the Lord. Jesus heard that they had cast him out, so he went looking for him and found him. Thank God, Jesus is always looking for those who are cast out for his name's sake.

Unwillingness to Forsake All

You will find in Matt. 10: 37 that Jesus says that unless people forsake father, mother, and children, they can not be his disciples. Now, the Lord knew that one of the strongest ties in the world is the natural tie that binds us to our relatives, and he knew also that the preaching of the truth would sometimes make a division, even between father and mother, and between husband and wife, and he wanted to become so dear to the hearts of the disciples that they would forsake even their dearest ties and friends in the world to be his. It is this way: We will say God requires a man to forsake his wife to get saved. (Some would be glad if that were so in a literal sense, but the Lord never did sanction that kind of business.) Suppose this man and his wife come to a revival meeting. When they hear the gospel preached they both get under conviction, and the husband says: "Mary, I am under conviction; I must get to God and get saved. I feel that this is an opportunity that I may never have again." When they are being urged to come forward to seek God, the husband begins to yield, but his wife says, "If you do that, I will not live with you any more; you will have to get out of the house." This seems to cool his conviction for a moment, but the words of the Lord come to him, "Whosoever he

be of you that forsaketh not all that he hath, he can not be my disciple." This works mightily on his heart and conviction gets deeper. Finally he says, "I must get saved tonight." So he goes forward and gives his heart to God. On going back to his seat, his wife gives him many scoffs and says many hard things to him, but he goes home with her, lives under the same roof, and eats from the same table. He is with her in body but a thousand miles from her in spirit. This man loves his wife better than he loved her before, in spite of the fact that he has forsaken her in spirit.

There is a very great difference between those who have salvation and those who have it not, and to be truly the Lord's means to forsake all things in the sense that we do not let them stand in the way of our serving the Lord. Of course, if a man's relatives are saved before he is he does not forsake them to be in harmony with the Lord; rather, he comes to them. Many fathers hold their hands on their sons and daughters and will not let them do as the Lord wants them to do. Sons are taught to obey their fathers, but there is another Father, who comes between the earthly father and his son. Father may say, "If you give your heart to God I will disinherit you," but in spite of this, God claims and rightly deserves the affection of this son's heart.

The Love of the Praise of Men

Some oppose the truth because they love the praise of men. "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue" (John 12: 42). That synagogue gets into the way of many people. Loving the praise of men keeps many a soul from entering the kingdom. God help us to be careful and honest with our own hearts, and to see to it well that we are out and out for God.

Misdirected, Blind Zeal

People often oppose God by their misdirected zeal. Paul was zealous for the law, a strong opposer of God. At one time he was angry with the disciples and got license from the chief priests at Jerusalem to go up to Damascus and put some of the saints in prison. He harassed and persecuted the children of God in various ways until God struck him down. All this he did in his blind zeal. Years afterward he said, "I am not meet to be called an apostle, because I persecuted the church of God." A man is in a bad state when he thinks he is doing right and at the same time is being actuated by his blind zeal to do things in direct opposition to God. In John 16: 2, 3 the Lord said that the time would come when those

who would kill his disciples would think they were doing service to God, and at the same time not know the Father or Christ. This blind zeal for traditions sets people in opposition to the right ways of the Lord.

Business Affairs

Another reason people oppose God is because of their business. Let me read to you Acts 19: 23-27.

“And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth.” When Paul preached the gospel in his city it caused a great stir. This man became very much concerned about the goddess Diana, fearing that her worship should fall into disrepute, but he was more concerned about his business. Some

people can get wonderfully concerned when their business is at stake and many sell their souls for a few paltry dollars.

Hidden Sins

Another reason why many are found to be opposers of the truth is because their secret lives are not right. Jesus said (John 3: 19, 20), "And this is the condemnation, that light is come into the world, and men loved darkness rather than the light; because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." Such people hate the light because it shines in and shows up their wicked deeds. When a man keeps evil things hid away in his heart that man will somehow, sowewhere, sometime oppose God's way. He may shine among the people of God for a while, but because his secret heart and life are not right in the sight of God, he will sooner or later manifest opposition to God's way. God sees right down into every man's heart and he knows everything he does, and looks right at him while he is doing it.

Hearts Not Right with God

An incident mentioned in the eighth chapter of Acts shows another reason why people oppose the

way of the Lord. Philip went down to Samaria and preached the gospel to the people, which caused much rejoicing. It is said that Simon the sorcerer also believed and was baptized. Sometime after this the brethren at Jerusalem sent Peter and John down to teach the Samaritans the way of the Lord more perfectly. These apostles laid their hands on the Samaritans and they received the Holy Spirit. When Simon saw the wonderful work that was done, he came to Peter offering him money, and saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." If Simon's conduct under this circumstance had arisen simply from ignorance or from a misunderstanding of the will of God, and if it could properly be called a mistake, then Peter would not have dealt with him so severely but would have instructed him kindly. Undoubtedly Simon's actions arose from a bad condition of heart, for Peter said, "Thy heart is not right in the sight

of God." One may be able to deceive the people of God, profess to believe in Christ, and even go so far as to be baptized, but if the heart is not right in the sight of God it will show itself sometime. Remember that it is not enough that we seem right in the sight of men: Simon no doubt appeared to be right in the sight of the brethren, but he was not right in the sight of God. "Be sure your sin will find you out."

Many men and women have committed sins and smothered them in their hearts for a lifetime, hoping perhaps that they could wear out the stains; but the dark blots on their hearts and consciences were never removed in that way. The blood of Jesus Christ is the only remedy for an evil conscience. How many secret things there are in people's hearts troubling and annoying them when they might have rest instead! God wants us to be right in his sight, for sin concealed will cause us to oppose the way of truth sometime. We shall hate the light if our deeds and hearts are evil. How good to lay the heart, with all its secret contents, before the all-searching eye of God and seek his face for a complete clearing away of all condemnation and that wicked, sin-covering, sin-excusing spirit! One must part with every sin if one wishes to enjoy the Lord. When the heart is clean the life will be sweet. Oh, the joy of sins forgiven!

Prejudice

The last reason I have to present is prejudice. Prejudice is a thing that may not only affect sinners and make them oppose the way of God, but may also affect even some of the people of God. Of course, the prejudice that God's children may have will not rise from a bad heart but from former traditions or from misunderstandings. An honest man is always willing to see wherein he may be wrong, and is sincere enough to make corrections. The Jews were so prejudiced against Christ that they were looking on him for evil all the time. They had no just grounds for opposing him, but simply out of prejudice, aggravated of course by their other wicked inclinations, they committed wrongs against the Lord and against their own souls. Intelligent opposition to wicked men and soul-deceiving doctrines is a righteous thing; but that opposition which comes from mere prejudice is unjust, and produces blindness of heart. We will all do well to make allowance for the fact that we can be prejudiced and to take heed that we do not hinder the Lord's work and the operations of the Holy Spirit.

Exhortation

In conclusion, let me ask you, friends, if any of these things mentioned are causing you to oppose the right ways of the Lord or to hinder his gracious work

in your hearts? Are you troubled with a corrupt and deceitful heart? If so, the Lord can cleanse and purify you from all your sin and make of you a sincere and truthful person. Do you hesitate to walk in the light of the truth you know for fear you will be put out of your church? Jesus knows how much help you need and will give you grace if you will trust him. Tell him frankly and honestly the cause of your trouble and take your stand for him at any cost. There is joy in that surrender of heart that brings willingness to suffer the loss of all things for Christ.

Do your own dearest friends on earth oppose you in serving the Lord? Is the influence of your loved ones to be recognized above the authority of your Lord? Take the lowly way with Jesus and he will be dearer to you than the dearest earthly friend. Make him first in your heart for ever at any cost and peace which passeth all understanding will keep your heart and mind through Christ Jesus. Do you shrink from taking the narrow way because you love the praise of men rather than the praise of God? Then shame! a thousand times, shame! Secretly in your heart of hearts will you acknowledge the truth, and at the same time deny the Lord before men? Then think what it means to be denied by the Lord before his Father. Are you driven by a blind zeal for

your traditions to persecute the children of God? And are you so deceived as to think you are thereby doing service to God? Others have wrecked on this shoal; you may be the next. Is your business dearer to you than Christ? Would you shun to confess him if you knew your business would suffer? Is your secret life corrupt? Is this why you shrink from the light and seek to oppose it? Remember that God will one day judge the very secrets of your heart. "There is no darkness, nor thick gloom, where the workers of iniquity may hide themselves" (Job 34: 22, A. S. V.). "For God will bring every work into judgment, with every hidden thing" (Eccl. 12: 14, A. S. V.). Are you making a profession of religion and passing among men as a Christian when, like Simon the sorcerer, you are in the "gall of bitterness and the bond of iniquity"? Oh, then, cry unto God for deliverance and fear mightily lest the dark night of deception should close in upon your soul forever. Have you for any reason allowed yourself to become prejudiced against the doctrines of Christ and against his true people? Search your heart in the sight of God and put away this evil thing. There is a day coming to every sinful man when it will be too late to make peace with God. The sun of life will sink in the midst of a horrible tempest and the sinner will go to reap the reward of his wickedness in the bitter

night of eternal despair, all for lack of genuine sincerity of heart and willingness to walk in the light of the truth.

With a parting word, let me exhort you to become reconciled to God this very hour.

"THE WORK OF CHRIST" (PHIL. 2: 30)

F. G. Smith, Lacota, Mich.

In this text the apostle was speaking concerning the Lord's cause, the work of his church; but tonight I wish to speak upon the work of Christ from different standpoints—not limited to the work of his church alone, but to all that Christ is to man. I will divide the subject into three parts and consider each briefly: Christ's Work **for** Us; His Work **in** Us; His Work **through** Us.

Brethren, when I stop to think of our position in the world and of what Christ designs to accomplish through us as his people, it seems to me that the work takes upon itself a greater solemnity each passing year, and I trust that God may lead our hearts out into better and greater things, that we may receive that soul benefit that will make us more efficient in the work of God. I am satisfied that there are heights to be attained that we have not yet reached; that we can make advancement that will be for our own good, for the good of many souls who are at this hour in sin, and for the good of the cause of Christ throughout the whole world. I hope that the Spirit of the living God will touch your souls tonight as it has touched mine, and lay upon your hearts the

burden of his work, that you may receive a greater incentive to progress in the cause of Christ and a desire to press ahead and accomplish more for the Lord in the future than you have accomplished in the past. Now we have all been doing the best we understood, I believe, but however that is, there is advancement for us all. God is unlimited in his resources and if we think that we have comprehended all there is for us to know, if we think we have attained to all the Lord would have us attain to, we are certainly mistaken, for there is much more for us. Let us who have tasted of the good things of God ask him to create in us a hunger for more, for a greater, deeper understanding of the rich things pertaining to his kingdom.

Christ's Work For Us

Now, when we stop to consider the work of Christ for us, we have in this one phase, a subject that is well-nigh inexhaustible. I can not hope to give you in this one discourse an adequate idea of the volume of truth which my soul has comprehended in the one thought of Christ's work for man. One text of scripture, John 3: 16, will help us convey this idea. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, we read in Rom. 5: 8, "But God commendeth his love toward

us, in that, while we were yet sinners, Christ died for us." This theme of Christ's death, of his atonement for fallen man, is the central point in the whole gospel system. In this we find the love of Christ manifested toward the world. He died for us. Oh! if we would stop to think tonight what it meant for Christ to die for us, I believe we could appreciate our Lord more than we have appreciated him. The doctrine of substitution, that blood was required for blood, life for life, has fallen into disrepute among a class of the world's theologians; they have relegated to the past that old doctrine of the blood. They sometimes say they do not want a religion that is founded on blood; that is something that is shocking to the finer sensibilities. I hope my sensibilities will never be brought to such a fine point that the good old message will shock me. I want to say, there is power in the blood of Christ as much as there ever was. The secret of gospel regeneration lies in the fact of Christ's atonement for men.

They tell us in these days that it is not the death of Christ, but his life, that saves men; that Jesus came, lived a good life among men, and thus set a good example, and by conforming to that standard we are saved. But the Word of God shows us clearly that the death of Christ as well as his life, figures in our salvation. In Rom. 4: 25 the apostle says con-

cerning Jesus, "Who was delivered for our offenses, and was raised again for our justification." Here we have his death and his resurrection. And in the tenth verse of the fifth chapter he says, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Here we find that the death of Christ and the life of Christ figure in our salvation. He was delivered for our offences; we were reconciled unto God by the death of his Son; therefore, we are now saved by his life.

The secret of this—Christ's dying for man—is found in the fact that men have sinned and come short of the glory of God. All finite moral beings are placed under moral law. The government of God is a moral government. This law exacts perfect obedience. The angels are on the same plain as men are, so far as accountability to law is concerned. They are responsible to the demands of moral government, and the requirements of that law include perfect obedience on the part of the angels, as well as on our part. So there is no such thing as surplus obedience; works of supererogation are clearly impossible.

Now since man was responsible to the law of God, when he transgressed that holy law he placed himself in debt to the justice of God, and contracted a debt which he was altogether unable to pay. He had no

surplus righteousness with which to make reparation for the sins of the past. Angels could not redeem him, for they are under moral law themselves, hence could have no surplus righteousness with which to atone for fallen man. Therefore when man fell below the standard of holiness, he was, as far as he was concerned, lost and lost forever, helpless, powerless. But I am glad that the Lord Jesus saw fit to bring into effect a plan of redemption by which we can be saved. Christ, being divine, was not under the jurisdiction of law; therefore it was possible for him to do something for man.

Now it was not possible for men to become gods, and it was not possible for God to cease to be God, but it was possible for God to come out of the sphere of absolute Godhead into the sphere of real manhood, and thus we have the incarnation, Christ manifest in the flesh to satisfy the claims of justice and to take our place and die in our stead. Being divine, Christ could satisfy the claims of infinite justice for a multitude of people, and could do it in a short time, for infinity answers to infinity. It is not the length of Christ's sufferings that are to be taken into account, nor the greatness of his sufferings, but the **character of the sacrifice**. Therefore Christ, being infinite, can redeem man and let him go free.

In this doctrine of the atonement we have the secret

of gospel regeneration. Having sinned against God's infinite law, we were indebted infinitely to his justice, and therefore had no means of paying our own debt; but Jesus, coming and dying for us, can pardon us, and God can therefore be just and still justify all them that believe in Jesus. God does not relax the claims of justice. That which we term pardon is, as Paul says, "**for Christ's sake.**" He does not lift from man the burden of sin without satisfaction, but justice **is** satisfied, being fully satisfied in Christ, so that God is just, while at the same time he justifies him that believes in Jesus. So we have both justice and love manifested in the atonement of Jesus Christ.

Universality of Sin

Now, to get a still better view of this subject, I want to call your attention to the universality of sin, in order to show how Christ is the universal Savior. We call your attention to Paul's letter to the Romans. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1: 20). Now the point under consideration here is that God has made a revelation of himself in nature, so that even the Gentiles have before them a manifestation of his eternal power. "When the Gentiles, which

have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. 2: 14, 15). Here we find that there is a subjective revelation of God in the human heart. In the beginning, when man was created in the image of God, his soul was in the likeness of his Creator; the principles of righteousness were within: but through the fall, that likeness of God has become in some degree effaced. However, there still remains in the heart of man some traces of the original law of God, sufficient at least to fix moral responsibility. Now this is generally acknowledged by people in every part of the world. It is a part of the common consciousness of the race that man is by nature a sinner, he having sinned and come short of the glory of God.

Many people ask questions concerning the state of the heathen. These texts, carefully considered in the light of the context, show us very clearly that with the revelation God has made of himself in nature and subjectively in the human heart, the heathen have at least sufficient light to bring condemnation upon them, whether or not they have light enough to save them. That may seem like a strange statement, but it is true

nevertheless. Paul's argument here was not to prove that the Gentiles were saved by their conscience, but that they had sufficient light in their conscience to accuse them and to fix their responsibility.

The apostle then turns to the Jews and shows that although they had a written revelation of God, they were nevertheless sinners, for they had failed to keep the law; and he quotes their own scriptures to prove that they had not lived up to their standard. He then sums the subject up in these words (Rom. 3: 9): "What then? are we better than they? No, in no wise: for we have before proved **both Jews and Gentiles, that they are all under sin.**" "For all have sinned, and come short of the glory of God" (v. 23). Notice here the gist of the apostle's argument. It is this: That the Jews with their written law and the Gentiles without a written law were all sinners and had come short of the glory of God. They were all lost, and upon that conclusion he bases the doctrine of Jesus Christ as the world's Savior.

Now if it can be proved that the **Gentiles who have** not this written, revealed will of God are not sinners, then we would have Christ as a partial Savior, but Paul shows that all men are sinners and therefore Christ is the one, universal Savior. This is the standard uniformly set forth in the New Testament. Peter declares that "neither is their salvation in any other:

for there is none other name under heaven given among men whereby we must be saved." In John 14: 6 Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Here we find Christ as the world's only Savior.

Christ the Savior of All Men

But I am not going to stop at this point. The most interesting phase of the whole subject is yet to come. The fact of the universality of sin is well known, of course, and the fact that Christ died for all is generally recognized, but I want to bring out some points in regard to its application. I want to show the actual work of Christ. His atonement is more farreaching in its effects than is commonly believed.

"Therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe" (1 Tim. 4: 10). I want to call your attention tonight to the manner in which Christ is the Savior of **all** men, but specially of those that believe. We have a double sort of salvation set forth here, one species of universalism. The atonement of Christ includes men who do not believe; there is a sense in which they profit by the atonement, even when they have not so much as heard of it. Christ is the "Savior of **all** men, specially of them that believe."

We are all acquainted with the doctrine of the fall of man and of Paul's treatment of it in the fifth chapter of Romans. He said in verse twelve, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The usual conception people have of this subject is about like this: That through Adam all men are made sinners; through Christ a very few, a little chosen company, are saved. Adam was a finite creature—just a man; Christ is infinite—God. Yet Adam affected all men for evil, while Christ saves only a few. How is that? If you will study carefully this fifth chapter of Romans, you will find that Adam and Christ are placed parallel in certain respects. (I should like to have you take the time to read this chapter and keep this thought in mind.) Adam is not placed as the big one and Christ as the little one—Adam as having a thousand or million-fold more power than Christ, or at least the effects of his sin more farreaching than Christ's atonement. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Let us observe for a moment the way in which men are made sinners, admitting without present discussion the doctrine of inherent sin, that all have received from Adam a disposition to do wrong. Men are not

finally lost simply because of Adam's sin; the will of each individual figures in the case. A child born into the world possesses an evil nature, it is true, but for this he has no individual guilt; but when he reaches the age of moral responsibility and voluntarily takes upon himself a sinful life, he is then on the road that leads to everlasting destruction and perdition. So, then, the final loss of man is conditional.

We now place the atonement of Christ on the other side. I want to show you that the atonement of Christ is as wide as the fall. It measures the whole human race; as far as Adam's sin ever reaches men, the atonement of Christ reaches them; but as no man is finally lost unconditionally, so also no responsible man will be finally saved in Christ unconditionally. Just as that child who reaches the age of accountability takes upon itself a sinful life and is responsible, just so, on the other side, that person who desires eternal life in Jesus Christ must decide to seek God and acknowledge him. If we carefully consider these thoughts, and remember that Christ is the Savior of all men, we will see that, though Adam affected all men in disposing them to evil through the natural law of inheritance, Christ in his atonement provided for the whole race, and that all children are therefore included in the atonement and are his unconditionally. They all belong to the Lord. They are under the

benefits of his atonement. "Of such is the kingdom of heaven."

We Belong to God by Right

This leads me to another thought, that men belong to God by right. I used to regard the people of the world as belonging to the devil. I can not do that any more. The Lord has a greater hold on this world than I thought he had. In Psa. 100: 3 we read, "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture." Why are we his people and the sheep of his pasture? **Because he made us.** We belong to him. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. 24: 1). We belong to him by creative right, do we not? "Have we not all one father? hath not one God created us?" (Mal. 2: 10). Yes, of course he has. We have one Father, one God has created us, and that is proof that we as his offspring belong to him by right. "We are his people, and the sheep of his pasture." But do you know what is the matter with some of the sheep of the Lord? If you read Isa. 53: 6 you will see. "All we like sheep have gone astray; we have turned every one to his own way." There is the trouble: the people who belong to the Lord by right, his own sheep, have wandered away

from him. The apostle Peter speaks of this in these words: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

But does not the Bible speak of some as being children of the devil? Yes; but do you know how men become his children? It is by selling themselves under sin, to become slaves of sin; but they belong to God, nevertheless. God has never relinquished his claims upon a human soul. He holds it in life, in death, and at the judgment, and will bring all men to account according to the standard of his law. They may serve the devil, but the Lord never relaxes his claim on them; they belong to him, and are rebelling against him. They are still under the demands of God's moral government.

Under this heading I apply the parable of the Prodigal Son. This parable is commonly applied to backsliders, but it has a wider application than that. It applies to every man that has gone into sin. The prodigal son was as much his father's child while he was wandering astray as he was while at home. He did not lose his sonship in that sense, but he lost all the rights and privileges of sonship, and would have perished miserably in that far away land if he had not decided to go back home again. So it is with men now. We belong to God by creation, and in

another sense, by redemption; yet if we play the prodigal—leave Father's house, sell ourselves to the devil, and be enslaved by him to work his work, we shall perish miserably—unless we become awakened and, like the prodigal, say, "I will arise and go to my father." I am glad tonight I came back. I had the experience of a prodigal one time, but I came back home. When I did, it was like being born over again. The father said, "This my son was dead, and is alive again; he was lost, and is found." Today I regard men as belonging to God, not to the devil. On that fact I base my hopes of their salvation and from that I get a great deal of inspiration to work for souls, for I see in every one something that bears the resemblance of his Father. I am not in the business of stealing from the devil what belongs to him, but am endeavoring to recover what rightfully belongs to God. The devil has no rights in the case; he is only a usurper. "The earth is the Lord's and the fulness thereof; and they that dwell therein."

How Men have Been Affected by the Fall

Let us consider further the manner in which men have been affected by the fall. This involves the doctrine of inherent sin. A clearer understanding of the nature of inherent sin will help us greatly in understanding certain phases of truth. I have not time to-

night to enter into this matter thoroughly and clear it up in all minds, but I wish to give you some thoughts that will be worthy of consideration. The fact that men are inclined to evil is unquestionable; common observation ought to settle that point in our minds. But in addition to what we observe on this line, we have plain statements of the Word of God showing that men have something in them that disposes them to evil from the time they enter the world. As Paul says in Eph. 2: 3, we "were by nature the children of wrath, even as others."

It is a common idea that inherent sin is something that is separate or apart from human nature. In the illustration so often used, the one concerning seed planted in the heart, its growth, etc., that idea of separateness from nature is conveyed. I use that comparison sometimes to illustrate certain facts connected with inherent sin and its removal; but when I want to be exact I must consider inherent sin as something that is a part of human nature and not something apart from human nature. In other words, it is a corruption of the nature of man.

There were various things which led me to a deeper consideration of this subject. When I considered inherent sin as something that the devil put in man something apart from his own nature, I met with this difficulty: The Bible clearly teaches the salvation of

the individual, the purification of his heart; so after setting forth the doctrine of sanctification—that the blood of Jesus Christ cleanses from **all** sin, including the carnal nature—people would sometimes ask this question, “Will you please explain why the children of sanctified parents have the inherent sin?” To state the problem another way: If inherent sin was like this pocket-knife, something apart from the individual, how could that sin ever find its way to the children that are born after both parents are sanctified holy? I answered that question many times in the very simple manner, “**I do not know.**” But we are living in times when men ask for the reasons of things. They do not want simply your statements but your proofs, and the Bible tells us to give an answer to every man that asketh a reason of the hope that is in us. I was not ready then, but I feel tonight that I am ready to give a more satisfactory reply on this point.

If we consider inherent sin as an **incipient cause** and that in the Garden of Eden actual transgressions followed, then we are face to face with that unanswerable difficulty of the disposition made of it in the sanctified individual. But if we regard this inbred nature of sin as a **resultant state**, it all becomes clear. When Satan approached our foreparents in the Garden of Eden, he approached those who had no sin in their

nature; but do you know where he began to work? Paul says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so **your minds** should be corrupted from the simplicity that is in Christ." Satan appealed to Eve's mind, and thus to her will; he sought to get her into a deception by causing her to choose to do that which was contrary to God. In other words, those that sinned in the beginning, sinned through their will, and that is the way we sin too— **through the will**. You can blame Adam for inherent sin all you wish, but the man that never willed to do wrong is not guilty of actual transgressions.

Now then, when Adam and Eve committed sin in the beginning, their natures were corrupted thereby. Acts of sin led to the formation of habits of sin, and habits are capable of transmission. I can quote the greatest authorities of the world to prove that even certain physical habits are transmissible by inheritance, and we all know that moral traits are transmissible; they are handed down. And as human nature was corrupted by the fall, the result was that the whole stream of humanity was affected thereby. Thus nature itself has been changed by sin.

Again, inherent sin is not some exact measure or quantity, just so large and no larger, the same thing in every individual; but being a resultant state, it is

capable of being added to. If you will stop to think two minutes, you will see that this is a fact. If I would begin a life of sin and wretchedness tonight forming the habits of sin, my children that should be born after I have reached that low state of moral corruption, would have about them a something that they would not have were I to remain in the state I am tonight, a sanctified man. Is it not a fact that some children inherit immoral traits, from their parents? The practises and habits of sin formed by the individual go to his children; and that is exactly what the Lord means when he says he will visit the iniquity of the fathers upon their children.

There is another thing about inheritance that you are all acquainted with, and that is this: characteristics that are in the father may not appear in his son. They may not even appear in his grandson, but they may reappear in his great-grandson. The whole course of human nature is that way. Some one may ask, "Why is it that the Lord permits an innocent child to be loaded down with the results of the sin of his father or grandfather?" If man's nature was so constructed as to render impossible the handing down of evil by inheritance, there could be no such thing as transmission, for good could not be handed down either. If we are capable of transmitting that which is good, we are capable of transmitting that which is

evil, and it can not be otherwise as long as human nature is human nature. Here again we reach the difficulty I spoke of awhile ago, and here we find its solution.

Sanctification destroys carnality out of the individual; it removes the carnality that is in his nature. I do not use the term "carnal nature" as signifying something apart from man, but as specifying the carnality **that is in man's nature**. The unconverted man does not possess two natures, but he has a nature—one nature—and it is loaded both with good and with evil. Now then, the salvation of Jesus begins first of all by removing the sins we have committed (justification) and giving us a new life; then we have a sort of double nature—the life of Christ in connection with the evil tendencies of our nature. The second work of grace (sanctification) destroys out of our nature that evil which was handed down to us; but in taking that evil out of our nature, it does not take our nature out of us. We are still human. That law of human nature—transmission—is not altered in the least. I might illustrate it in this way. I have a left arm. Suppose you cut it off tonight. It is gone completely. But if I have children hereafter, they will have left arms just the same. This amputation, although a real and lasting one so far as I am concerned, does not alter human nature in the least when it comes

to the law of transmission. So also the carnality that appears in us as individuals, and that operates in us, is removed in sanctification; **but humanity remains the same.** That is the reason why the tide of inherent evil still continues right on and the children of sanctified parents have that nature in them also.

The Work of Christ in Us

Now the work of Christ for us covers the whole ground of our need, and is able to destroy sin in every form, either that which we have committed or that which we have inherited. And this leads us to the second point of our subject tonight—Christ's work in us. I will not spend much time on this phase of the subject because the greater part of our gospel sermons center in the reality of Christ's work in us. It is not necessary to emphasize this point here as we might feel disposed to do under other circumstances. As we preach we find that many people have a conception of Christ's work for them, when they do not grasp as a living reality Christ's work in them. That is to say, they do not comprehend the reality of Christ's plan in reaching them now and effecting a real work of salvation in their souls.

It takes more than Christ's death for us to make us right; it requires a work of Christ wrought in us: we must be born again.

The Work of Christ through Us

The third part of my discourse is Christ's work **through** us. The first two steps are altogether essential. There are people today who are straining every nerve and doing their best to perform some work for Christ when they have never experienced the work of Christ in them. If we know Christ's work for us, and if we have experienced in us his saving power, then we are ready for Christ to work through us. Glory to his name!

It has pleased God to use man to save man. My brethren, do you want to be the instruments of God in the salvation of the lost? Do you want to know how to become more useful in his service? I believe we all have such a desire. Now these first two steps in Christ's work are divine. His work for us, his atonement, is a manifestation of his mighty power, as well as of his love. His work in us is a miracle, is it not? These people who talk about the day of miracles being past either do not consider what they say or else do not know what salvation really is, for one of the greatest miracles ever performed is the salvation of men, their deliverance from the binding chains of sin. We have in the world many great natural forces. Electricity, steam, gravity, and magnetism furnish great exhibitions of power, but the mightiest manifes-

tation of power I know of is that sweeping change in the individual effected in the salvation of his soul.

Since these first two are miraculous, I wish to say that God wants to introduce the miraculous into the third phase too— Christ's work **through** us. People oftentimes think they are working for the Lord, when they are doing it all themselves; it is all on the plane of the human. Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?" Yes, Lord, we have even favored you so much that you have been permitted to eat and drink in our presence and teach in our streets. But the Lord will say, "I never knew you." It is not enough to work **for** the Lord; we should work **with** the Lord. God wants to work through us. "It is God which worketh in you both to will and to do of his good pleasure." "I am with you always even unto the end of the world." "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Brethren, I believe God wants the miraculous put into this phase of the subject as well as into the other two. If it has pleased God to unfold his mighty power in providing the plan of redemption, if he has been pleased to transform our individual hearts with the miraculous touch of his grace, I be-

lieve he is interested in other hearts, and is anxious to manifest his glorious power in order to accomplish their transformation.

Spiritual Gifts

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12: 4-11). This scripture is directed to the church as a whole. It is God's good pleasure to pour out upon his church and upon his people these special gifts of the Spirit, and as a result of the reception of these gifts, certain individuals are differentiated from the others. People may receive gifts of the Spirit today, and it is the gifts we receive that determines our position and work in the church. God

sets the members in the body as it pleases him. In sectarianism they have the idea that it is the position that determines power and authority. For instance, if there is a vacancy in the bishopric, some one is elected for bishop. When he is elected to that office, he has the bishop's power because he has the bishop's seat. That is the way it is managed throughout the whole sectarian world; but is not God's way at all. God's church has no chair sitting empty that we can slip around and sit down in or be voted into. The gifts of the Spirit that God bestows upon us determines our place and fixes the limitations of our power and authority. With the other method we sometimes see big men trying to occupy a small chair, to which they have been appointed, or else small men trying to fill a very large chair. If we seek God and let him give us the gifts of the Spirit, every one will have his own place, and will not feel like trying to get somebody else's chair. The fact is, we can not fill somebody else's place.

Since there are diversities of operations by the same Spirit, we each have our own place. We may try to do the work somebody else does, but when we do it, it is done in a different way. We should thank God for this diversity. I should like to preach a sermon on unity in diversity, showing you God's plan of unity. We observe many different things in the

world—a most remarkable diversity of objects and things—and yet there is a law of unity running through all nature. It is that way in the church. We have gifts differing and yet there is unity in all this diversity. We are all one in Christ, not numerically one, but one in the sense that we are joined together in one common cause and acting for one common purpose. This is the kind of unity we have in nature. On the lemon tree, the blossom, the green fruit, the ripe fruit, and the leaves may all be seen at one time. So in the church there are the little ones partly developed, some others more advanced; in fact, members in all stages of development. Unity is not always synonymous with uniformity. Do you know that some people's idea of unity is the kind of unity that is made with the lemon squeezer? Everything must be brought to their standard of uniformity before they will recognize any unity. Be careful how you attempt to get unity by the squeezer process. God's plan of unity is the right kind. The basis of unity in our family is in blood-relationship. The little babe in the cradle and his brother in college are one. Their unity is not based on development nor attainments, but on their relationship. So also the unity of the church of God is not centered in and upon our particular stage of development in the truth, but on the fact of divine relationship—we are **one in Christ**.

By developing and increasing we grow up into him which is the head, even Christ. The trouble is, some people do not give us a chance to grow. My little boy comes up by my side and I think, "I wish he were as tall as I am." But if I undertake to force him to that standard I will kill him. The reason why so many of the children of God have been killed, is because they have been stretched. The Bible does not say stretch them; it says, **feed** them. If you feed a child it will exercise and grow.

The failure to properly recognize Scriptural diversity has greatly hindered the development of the gifts of the Spirit. Brethren, we should long for more of the mighty manifestation of God's power. Some of these gifts, as wisdom, knowledge, faith, etc., are very much along the line of the human. We have some wisdom naturally, some knowledge, and also some faith; for faith belongs to man as man. But there is a difference between ordinary wisdom and the true gift of wisdom which God imparts by his Spirit. There is a difference between that knowledge which we obtain by observation or by searching in books and that knowledge which God imparts to us by his Holy Spirit. There is a difference between that faith which is common to all men and the gift of faith that takes hold on Almighty God. There is also a difference between mere faith for healing and the real gifts of

healing. There is a difference between mere prophecy and the gift of prophecy. According to New Testament usage, the mere expounding of the ordinary truths of the gospel is prophecy. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14: 3). But the special gift of prophecy comprehends more than this. It includes first, **insight**; second, **foresight**. Now as to the first—insight—Paul shows that "the gift of prophecy" comprehends an understanding of "all mysteries and all knowledge" (1 Cor. 13: 2) pertaining to God's plan and workings in regard to men; hence is the unfolding of the deep things of God. The second phase—somewhat dependent on the first—is the foretelling of future events, the understanding of that which is to come. These gifts including also the gift of tongues, the interpretation of tongues, and others, God has placed in his church.

I wish to impress the thought that God wants these gifts developed in his church today. We may develop on every other line, but there is a fatal lack unless we give more attention to the gifts of the Spirit. **We must have more of that which is divine.** I do not want to give you the idea that I depreciate what God has done; but we have reached a place where we must either go forward or else the work will be retarded.

We Must Advance

We as the people of God have professed to believe and teach the whole Word of God, the restoration of all the truth of the gospel; **we must follow out that plan.** We must open our hearts to God and pray him to manifest all the gifts of the Spirit gloriously in our midst. We can find these gifts in the church of God here and there. I am acquainted with those who have the gift of wisdom, of knowledge, of discernment, of healing, of prophecy and of tongues. But as I said on a former occasion, the spiritual atmosphere is not altogether favorable for a real forward move along this line. There is a tendency to settle down just as we are, to thank the Lord for what we have, and then "let good enough alone." Some are really inclined to discourage those who feel like moving out for the Lord.

I believe that God wants us as a body to recognize the fact that we must move forward; that we must ask and expect him to manifest himself in greater glory in our midst. These gifts are not all reserved for a few who are already preachers, but belong to the church, and their reception gives completeness to the body, for some are made thereby preachers, apostles, evangelists, pastors, special helpers, etc.

In the last part of the twelfth chapter of First Cor-

inthians we read, "But covet earnestly the best gifts." It is right to desire the best gifts, or, as the American Standard Version says, "The greater gifts." And again in the first verse of the fourteenth chapter, "Follow after charity, and desire spiritual gifts." God wants us to desire these things.

REPENTANCE

Wm. F. Chapel, Knifley, Ky.

I want to talk to you on the subject of repentance. Since there are people here, no doubt, that want to get saved, I feel that God wants us to lay a good foundation for them to build on; and repentance is something they need to understand. I shall not treat the subject so much from a doctrinal standpoint, since we already know it is a doctrine of the Bible; but I shall, by the help of your prayers and God's Holy Spirit, bring before your minds something of what repentance means. So we shall read some of God's Word, and then talk to you about some examples of genuine repentance.

To Repent, the First Command of the Gospel

When John the Baptist came as the forerunner of Christ, he came saying, "Repent ye: for the kingdom of heaven is at hand." And many people went out to him and were baptized by him. After while Jesus, the Savior of man, came to the Jordan and was baptized by John, and then went into the wilderness where for forty days he was tempted by the devil. When Jesus had defeated Satan's plan to overcome him, he entered upon his mission, and began to preach in the language of my text, "Repent: for the king-

dom of heaven is at hand" (Matt. 4: 17). So we find that Christ, the Son of God, came with the same message that John had brought—"Repent: for the kingdom of heaven is at hand."

But this message did not spend its force in the days of John the Baptist and Jesus. When Jesus commissioned his disciples just before his ascension, he told them to go forth into the world and preach the everlasting gospel to all nations, "teaching them to observe all things whatsoever I have commanded you"; also he reminded them that "repentance and remission of sins should be preached in his name among all nations" (Luke 24: 47). This brings the preaching of this message down to us; and so, beloved, we stand before you with the gospel message to repent, and beg you tonight in the name of Jesus Christ to give it due consideration. Our prayer is that the Holy Spirit may so touch your heart, my sinner friend, that before this service closes you will repent and forsake your sins, and in humility of heart will fall down before God and cry to him for salvation, so that you may, with victory in your soul, walk out from under this tabernacle a saved person.

In the first chapter of Mark the text is stated a little differently and possibly a little more forcefully than it is in Matthew. So we read, "Now after that John was put in prison, Jesus came into Galilee, preaching

the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." We find that repentance is one thing and believing the gospel is another, and that these two things must work together. In order to bring the salvation of Jesus Christ to our heart, we must repent, and believe the gospel.

I remember once a man moved into our community, and pretty soon the news came to my ears that that man was an infidel. I was then anxious to talk to him. One day it happened that it was my privilege to preach in an open grove right in front of his door. We had gone into a schoolhouse to preach, but there was some objection offered. The next convenient place was in front of this man's house; so when he saw the congregation gathering, he came out where we were and made all the arrangements that he possibly could for us to be comfortable, and then he stood and listened to the preaching.

After the meeting was over, we shook hands with him, and he commenced talking, and said: "Do you know they call me an infidel? I want to tell you I am no infidel. I believe there is a God and that he is real; I believe in a heaven, and I believe that heaven is real; I also believe in a hell and that it is real: but I tell the folks around here I don't believe the gospel, for if I believed the gospel as it really is, I would be

a saved man. I am no infidel. If folks really believed the gospel, they would be saved, because they would obey it." The Word says, "Repent ye, and believe the gospel," and we have to do this in order to get saved. I pray God to help you, dear sinner, to do these things.

As we have already noted, the preaching of repentance did not stop with Jesus. On the wonderful occasion of Jesus' ascension, when he led his disciples out on Mount Olivet and gave them instruction and told them to bear witness of him, and when he blessed them, just before he was carried up into heaven, he said: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Praise God! The Holy Ghost fell on them on the day of Pentecost when the disciples were in one place together: "Suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

Soon this was noised abroad, and a multitude came together. Some thought the disciples were drunk;

some thought one thing, and some another: but Peter, standing up before the multitude, said: "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, etc."

And while Peter was rehearsing these glorious truths, he waxed bold enough to declare to his hearers that they were the men that had crucified Jesus, and that 'God had made that same Jesus whom they had crucified, both Lord and Christ.' These words sent conviction to their hearts; and I pray God to pour old-time conviction into the hearts of men and women here tonight, and make them tremble in their seats and feel their guiltiness. Lord, pour out upon this people old-time conviction. Move them, Lord; help them to feel that they are lost eternally without God and without hope, unless they come in touch with the blood of Jesus Christ.

When Peter began to speak the truth to the multitude, it was something more than the voice of Peter they heard; it was more than Peter's human reasoning; it was the voice of God's Holy Spirit. It was the power of God that sent the thrilling conviction to their

hearts, that wounded them and pricked their consciences, and made them say, "Men and brethren, what shall we do?" O God, send it in like manner now.

Peter answered the people, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Repentance, it seems, was the first gospel message after the outpouring of the Holy Spirit. Repent ye; the foundation-work of salvation. Repentance is the real ground-work. I pray that people will go down to the depths of repentance; then it will be an easy matter for them to believe God.

It is a sure thing that it is necessary for men to repent. I know there are people in the world today who claim they are just naturally good: and then there are people who try to get to heaven because they are morally good; they pay their just debts and are honest with their fellow men. I met a man the other day and talked about his soul's salvation. He was a pretty good kind of a fellow, so he said, "If a fellow is just and upright and pays his debts, he is all right." I answered, "My friend, Jesus said, 'Ye must be born again.' " The King of glory commands every man and woman that has not repented to repent. There is no salvation without repentance.

One time Jesus was in conversation with a class of people that thought themselves pretty good. They

reasoned, "We are not bad like those Galileans whose blood Pilate mingled with their sacrifices, or like those men upon whom the tower of Siloam fell. We are good fellows; we pay our tithes, we pray on the Sabbath day, and we go out and stand on the street corners, and do all these things." But Jesus said, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13: 2, 3).

My friend, tonight that truth stands in the eternal Word of God. As sure as there is a God in heaven, a man—I don't care if he is a moral man—except he repent and acknowledge his iniquity before God, will go down with the gambler, the thief, the liar, and the drunkard. You must repent if you get to heaven. Referring to the eighteen upon whom the tower of Siloam fell, Jesus said to the self-righteous man, "Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Reasons for Repenting

There are reasons why men should repent. In Acts 3: 19 we find this language, "Repent ye therefore, and be converted, that your sins may be blotted, when the times of refreshing shall come from the presence of

the Lord." I want to say to you, my unsaved friend, that unless you repent, you can not be converted. When a person repents and believes, he gets converted. Genuine repentance that leads to salvation changes a man all over. Conversion makes a change in man from the old life of sin to the new life in Christ. "Repent ye therefore, and be converted." What for? "That your sins may be blotted out."

There is another reason why men should repent. It is a strong reason. Turn to the seventeenth chapter of Acts. You remember that when Paul was at Athens, on Mars Hill, and preached a wonderful sermon there, he said, "And the times of this ignorance God winked at; but now commandeth all men every where to repent." Why? Why is it necessary to repent? "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained," Jesus Christ.

My friend, God has appointed a day in which he will judge this world. You will have to stand before the judgment-seat of Christ. All men, says the Word of God, must appear before the judgment-seat of Christ, and there give an account of the things they have done. You may die, the day of death is appointed; but that will not excuse you. "It is appointed unto man once to die, but after this the judgment." You can not evade it. The only way to escape the

wrath of God in that day, is to repent of your sins down here, to have them cast into the great sea of God's forgetfulness, to have them all blotted out. Then you can walk up to the judgment-seat with victory and confidence.

What it Means to Repent

Some one may ask the questions, "What does it mean to repent?" "What does repentance include?" To repent means more than some folks think it does. Some think all you need to do is to give the preacher your hand and confess that Christ is the Son of God. But for a man to repent unto salvation means more than to shake hands with the preacher, to go to the river and be baptized, and simply with the head to acknowledge Jesus Christ, the Son of God. It means more than for him to come to the altar and have some of the brothers and sisters talk to him. Some people seem to think that coming to the altar and having some preacher to talk to them is all they have to do in order to receive salvation. There is more than that to be done.

Turn with me to the writings of the prophet Ezekiel. In Ezek. 18: 30 we read, "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall

not be your ruin." Iniquity is the ruin of men and women in this world. Think of the hundreds and thousands it is ruining tonight. Look at the prisons that are full, the broken homes, the divisions and the trouble in this world, all the result of iniquity. No wonder the prophet said, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." "Repent, and turn yourselves from all your transgressions." That is what it means to repent—to turn away from your sins, away from all of them. God requires one to give up every known sin that one has been practising, and to do so with a godly sorrow. You who are unsaved have sinned against God; in order to get saved you must repent with godly sorrow.

Listen again (v. 31), "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" My friend, that is an awful question. It is asked you tonight. "Why will ye die, O house of Israel?" Repent, and turn from all your transgressions. This means for one who is a drunkard, to stop drinking; for one who is profane, to quit swearing; for a liar, to begin telling the truth. And if one has been stealing, it means for him to stop stealing and to make his wrongs right. It means for all who are corrupt in their conversation

and wicked in their hearts to turn from their ungodliness, to forsake all sin.

I remember one time I visited a man in West Virginia. In the course of our conversation he said: "I have been under conviction at your meeting, and should like to be a Christian. If God would save me, I would never go to a saloon again. If he would save me, I would quit playing cards." I said, "My friend, you have the cart before the horse. God Almighty will never save you on terms like that. The Word of God commands you to quit these. You promise God that you will never take another drink nor play another game of cards, and that you will never take another chew of tobacco, that you will let the whole thing go; also tell him that you are sorry you have done what you have, and the Lord will then save you. He will also liberate you from sinful appetites."

Many times the reason why people do not get the blessing of salvation is because they do not quit sin. One in coming to God ought first to forsake sin with a full determination never to take it up again. When some people come to the altar, they seem to be unable to obtain salvation. The preacher tries to help them and asks, "Do you believe that the Lord will save you?" "Yes." "Will you do all the Lord wants you to do?" "Yes." "Why not believe in Christ?" When asked that question they won't answer anything.

This is because there are some things that they have not yet given up.

One time a certain wealthy man came to the altar. All who were present thought that he must get saved at that service. Some were encouraging him and begging him to believe in Christ. After awhile many who had prayed themselves hoarse thought he must be saved now. But the man was not satisfied. They then wondered what to do for him. Finally some one said: "I believe this man has got to the bottom. Let us ask God one time more." So they prayed, "O Lord God, you know this man has repented, that he is ready for the blessing; you know that he has gone to the bottom." But God knew just how matters stood. He knows when a person reaches the place where he is ready for the blessing. We do not need to tell God to send it. The service lasted about two and a half hours longer, and people were getting restless because they thought the man was going away without salvation. But directly he began to shake and tremble, tears began to roll down his face, and he began to ask the Lord to have mercy on him. Pretty soon he threw up both hands and said, "Yes, Lord, and the colt too!" And right then God sent salvation into his heart, and he got up a saved man.

The fact was he had raised a race-colt, and he wanted God to let him see one race with that colt.

But finally he said, "Yes, Lord, and the colt too," and he jumped up a happy man. You see at once what the trouble was. He had to give up the colt too. And you, in order to repent unto salvation, must give up everything that stands between you and God, everything the Word of God condemns. When you have done this, if you then believe, Christ will save you. God help people to get in earnest about this thing. Remember that to repent according to the Word of God means to "turn yourselves from all your transgressions, so iniquity shall not be your ruin."

I find over here in Jer. 3: 12-14 an exhortation that I want to read to you: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord." One difficulty is to get people to acknowledge their iniquity. But God as much as said to Israel, "If you will acknowledge your iniquity, I will forgive you; but I want you to acknowledge it." In the twenty-eighth chapter of Proverbs, the thirteenth verse, we find this thought

recorded, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." To repent, then, means to confess and forsake all sin.

The Psalmist's Repentance

I will here call your attention to an example of genuine repentance. It is recorded in the fifty-first psalm. You have read it many times. It is a prayer offered by David, a man who got away from God and violated his holy law by committing the sin of adultery and unlawfully obtaining Uriah's wife. David seems not to have wakened to a sense of his guilt until God sent the prophet Nathan to him. Nathan told David a parable of a rich man that had many sheep and of another man who had just one. The rich man spared his own flocks and killed the poor man's sheep to provide food for a traveler. David was angry when he heard this, and said, "The man that hath done this thing shall surely die." Nathan then said, "Thou art the man."

That awakened David to his awful condition and he began to repent. He cried to the Lord, "Have mercy upon me, O God." He didn't say, "Lord, I am almost backslidden and about to lose my salvation over this thing; Lord, I am getting fearful; I am a little cold." He didn't talk that way about it. He

acknowledged that he had committed sin in violation of God's law. "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies, blot out my transgressions," he cried. He was in earnest. "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." Here is a penitent plea. "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me."

Sinner friend, you are in danger if you are in sin. David plead, "Take not thy Holy Spirit from me." There is such a thing as God's taking the Holy Spirit from a person. If God should withdraw the Holy Spirit from you tonight, where would you be? "Restore

unto me the joy of thy salvation; and uphold me with thy free Spirit," continued David. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Those who come to God that way will obtain the blessing their souls crave. It will not be necessary to beg such to pray and to believe; they will soon be saved.

Jonah's Repentance

I want to call your attention to an example of repentance recorded in the writings of Jonah. One time God told Jonah to go and preach to Nineveh; but Jonah, not wanting to go, attempted to run away from the Lord. Not fully realizing that God is everywhere, Jonah thought he would go on a ship to Tarshish. But say, the same God that had said, "Go to Nineveh," controls the winds and holds the waves in his hand, so he sent a storm. The storm became so violent that it almost wrecked the vessel, and caused it to surge in the billows. The people in the boat became frightened, and they cried to their gods and plead for help; but they could do nothing. After while the people noticed a man in the ship who lay asleep. The shipmaster came to him, and said, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Then they cast lots to see where the cause of their trouble lay,

and the lot fell to Jonah; and he was cast overboard. God, however, had prepared a fish to swallow Jonah; so while he was in the belly of hell, as it were, he cried to God and repented. He repented so earnestly that the Lord caused the fish to vomit "out Jonah upon the dry land."

Jonah no longer hesitated to do what God had told him to do. He went to Nineveh, and cried to the people, "Yet forty days, and Nineveh shall be overthrown." The news spread rapidly and soon reached the king, who proclaimed a fast, saying, "Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" That was repentance. The king came off his throne. He humbled himself in sackcloth and ashes, and repented; the people also were clothed in sackcloth.

In order to obtain unmerited salvation from God, a person must come to him in humility. When one does this and cries mightily unto God, God will have mercy. It was necessary for one to come humbly and earnestly then, and it is necessary now. Some folks are too easy about it. Many today believe altogether in a still religion and are against any kind of emotion. But when a man sees himself hanging over

hell and ready to be damned, and realizes that his only hope is the mercy of Jesus Christ, it is not surprising if he cries for help and deliverance like a man in a burning building.

My unsaved friend, the only thing that is keeping you out of hell is the mercy of Jesus Christ. The brittle thread of your life is stayed by the hand of mercy, and that mercy is pleading with you tonight. May God help you to cry mightily to him for salvation that he may turn away his anger and save you before it is everlastingly too late. The people of Nineveh cried mightily to God. Some don't pray that way; there is not enough of earnest praying today. I do not say you have to prostrate yourself like some people we see in some of the modern movements. But there must be a crying out in the human heart for God, for it is God's plan for the penitent to call upon him. Sometimes I am surprised at this still, easy religion.

The other day when I was at the Board of Trade in Chicago, I saw people after the dollars and cents. They were shouting and holloing so loudly that I could not tell what was what. It was a sea of confusion. What was the matter? They were after the dollars and the wealth of this world. And yet some of them were professors of religion. Still they say, "Be still about religion." Men will go to election, throw

their hats in the air and cry hurrah for some politician, and run through the country in simply a frantic way; but when it comes to the most important thing, the most valuable, the thing that makes men most noble and most useful in life, they want you to be still about it.

A Penitent Woman

We have referred you to David and Jonah; we will now consider another beautiful example. One time when Jesus sat at meat in Simon the Pharisee's house, a woman who was a "sinner" came where he was. She knew the fame of Jesus and had probably seen his compassion manifested toward the lowly. When she heard his denunciation against sin, she discovered her own guilt, and longed for forgiveness. So she came to the feast, and stood at Jesus' feet weeping. Her heart was so touched that she could not retain her grief, so she began to wash his feet with her tears, and to dry them with her hair. Then she kissed his feet and bathed them with ointment. Talk about repentance; that was genuine. Do you suppose Jesus was taking note of it? Was he recognizing the fact that there was some one back of him that desired to get a blessing? Simon looked at him, and said to himself, "This man, if he were a prophet, would know what manner of woman this is that toucheth him, for she is a sinner." Jesus knew Simon's thoughts, and

so taught him that he needed salvation as much as this woman did. Then he turned to the woman, and said, "Thy sins are forgiven. They faith hath saved thee; go in peace." Praise God forever! You will get saved when you come to God as that woman did, in contriteness of heart.

Bartimæus' Earnestness

One time as Jesus was passing out of Jericho, accompanied by a great throng of people, there was a man by the name of Bartimæus sitting on the roadside begging. He was blind, unable to behold the beauties of this world. When the noise of the multitude fell on the ear of the blind man, he began to listen and to wonder what it meant. Finally he inquired, "What is this; what does this crowd mean that is passing by?" Some one answered, "Bartimæus, Jesus is passing by." When the poor, blind man heard this, he lifted up his voice, and said, "Jesus, thou Son of David, have mercy on me." Some of the people there said, "Bartimæus, be still and don't interrupt the Lord. You will disturb him, and cause confusion in the multitude. Be still."

This reminds me of an experience I had in a certain town in Illinois. There the people seemed to know nothing about crying to God for mercy. But one day God put a good old-fashioned message on me and

helped me to forget folks and deliver it to those society people just as I would have delivered it to people in the mountains of Carolina. God poured in the fire, and an old Kentucky woman began to shout, and the people began to climb on the benches to see what had happened. After a long time I got them quieted down, and then told them that this was nothing but the kind of religion that mother had when she used to turn the old spinning-wheel and make our cloth. Then when she would get tired, she would kneel down and pray and get up and shout; and I said, "That is the kind of religion I have."

Finally, when the people were quieted down, tears were streaming from the eyes of hard-hearted men and women. They knew nothing about the altar; we didn't have to set it out. For before we had time to do that, people were falling on the floor, crying, "Lord, save me; have mercy on me, I want to be saved," and the result was that a number of people got saved. I tell you, if people have genuine conviction, it won't take much persuasion to get them to repent. They then lose sight of people and everything else, and pray in earnest. Bartimæus said, "Thou Son of David, have mercy on me." The more the people tried to keep him still the more he called, until Jesus stopped, and said, "Bring him to me." Possibly the impulsive Peter ran over there, and said,

"Be of good cheer, Bartimæus; arise, he calleth thee." Anyway, some one called him and he got up, threw off his outer garment, and came to Jesus. If, when you start to the Lord, you will throw down your old garment of sin as Bartimæus threw down his garment, Christ will save you.

A "Know-so" Salvation

When Christ said, "What is it that you want me to do?" Bartimæus didn't say, "I am nearly blind; I should like to see a little better." He said, "Lord, that I might receive my sight," and Jesus answered, "Thy faith hath made thee whole." And immediately his eyes came open, and he followed Jesus. The blessing was real. Do you think Bartimæus thought, "I hope I see"? No; his seeing was a reality. Many people worry about whether or not they are saved. You can have an experience of salvation—the kind you know you have. Of what account is it if a person doesn't know?

I know that the Lord forgave my sins. I well remember the hour when my mother kneeled by me, and said, "Son, I am praying for you, and I would save you if I could, but I can't; believe in Jesus Christ": when my father came, and said, "Son, I would save you if I could; believe in Jesus Christ": also when the Sunday-school teacher came, and kneel-

ing down, said, "I am praying for you and have been for a long time: believe in Christ; he will save you": and when the old-fashioned minister said, "I have been praying for you; believe in Christ, and he will save you." I remember the blessed hour when Jesus said, "Believe in **me**, and I will save you"—the hour when I did believe, and the burden of sin rolled away and the glory of God rolled in. It was more than a notion. I didn't have to guess at it. I didn't have to ask the preacher if I was saved. I was the first fellow that found it out. I wasn't at church either; but was going along the road when the Lord washed my sins all away. It was a glorious time. The trees looked different, but the change was in me. The devil decided to make me doubt it; but I could jump up and down and say, "He is a liar." Thank God for salvation! Would you like to have it?

A Closing Exhortation

Oh that people would get as much in earnest as did Zacchæus, a wealthy leader among the publicans! He wanted to see Jesus as he was passing by, so he got up in a sycamore tree. Jesus knew Zacchæus' heart, so when he came to the place, he said, "Zacchæus, make haste, and come down." Perhaps all he had to do was to let loose of the limb and drop down in the presence of Jesus. When Jesus had gone

with him to his own house, Zacchæus was so desirous of pleasing the Lord that he said, "Lord, the half of my goods I will give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Jesus said, "This day is salvation come to this house." Zacchæus was in earnest, and he found the Lord.

You, my unsaved friend, can also find the Lord. Would you like to have him in your heart tonight? How many of you will come to Christ, and let him save you? Will you come now? Sinner friend, let these truths you have been listening to enter your heart. Repent of your sins and forsake them, and Jesus will save you.

THE LIGHT OF THE WORLD

J. M. Nichols-Roy, Shillong, India.

I will read John 8: 12—"Again therefore Jesus spake unto them saying; I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (A. S. V). This is my text to-night. Christ here claimed to be the Light of the world.

There are two things necessary in order to see light properly: first, there must be the light; second, there must be normal eyesight. If you take a man with normal eyesight to a dark room, he can not see anything; all will be darkness. Why? Because there is no light in the room. Again, if you take a blind man—a man whose optic nerves are dead—to the sunshine, behold, he does not see the light. The light may be excessive, but he can not perceive it. Why? Because he has no sight.

Friends, I want to tell you that all people who study the religion of Jesus Christ thoroughly, with unbiased minds, will have to acknowledge that Christ is what he has claimed to be—the Light of the world. I want to bring before you the external evidences from this world that will show you that the claim of Christ is true.

Christ as Man

First, I want to draw your attention to the man Christ. He was born of poor parents and brought up in the village of Nazareth, which was known as one of the most wicked villages in that country. He himself had no college or university training. His associates were the illiterate peasants and carpenters of that time, from whom he could not get any good for his moral or spiritual nature or for his intellectual faculties. Now mark this: that was the man who spoke these words and claimed to be the light of the world; that was the man of whom the prophet Isaiah rightly said, "He grew up before him as a tender plant, and as a root out of a dry ground." The country in which he dwelt and the people with whom he associated were compared to dry ground, from which he could not get any sap for his moral, intellectual, or spiritual culture. And now this man, about thirty years old, stood before the people and claimed to be the Light of the whole world. Would you believe such a thing when you remember that he was born of poor, ignorant parents, and that possibly, he himself had very little learning?

From the natural standpoint the claim of this man would seem to be presumptuous. Consider him from that standpoint and measure him by what he is today in the world, you wonder what made him so great.

Some men in this world have risen high in the estimation of men and become great because some influential person backed them up; but Christ had no one to back him up. Even his relatives were against him, and his followers were of the humblest walk of life. There must be some mystery about this man. At the present time his name is honored and worshiped in every country on the face of the globe. And his name is respected even by skeptics and infidels, who have to acknowledge that he was the most perfect man that ever trod this earth. He was a Jew by birth, and observed the Jewish customs, yet he arose above the prejudices of that nation and above all his surroundings, and looked at the world from God's standpoint. In his teachings he touched the vital chord in **every** human heart, and in planning for his sphere of work he included every nook and corner of this wide world, without any exception. He said he was the Light, not only of that little nation, but of the **whole** world.

What could induce him to make such a claim.' Some people who do not believe in Christ's divinity have said that the nature of his teachings justifies him in making such a claim. But what was there in him that would enable him to bring forth such wonderful, universal teachings? He never traveled very far, he never was acquainted with the great philosophers

of either the East or the West. Where did he get the knowledge that enabled him to pour forth teachings that are as true as heaven itself and as pure as God himself? What gave him such a knowledge of human nature and made him a universal being? In all the teachings of the great philosophers you will find a local or provincial coloring, which becomes old and useless with advancement in knowledge; but Christ's teachings are altogether free from local ideas and prejudices, and have a life that will never die. Friends, I want to tell you that if you begin to study these things, which I have not time to dwell upon very much tonight, you will see there is only one answer to this question and that is this: That he was what he claimed to be—the Light of the world, the only one that came down from heaven—and that is the reason why he could give to the world teachings that could touch the hearts of all nations everywhere.

Four Spheres of Human Life

I want to turn your attention to the fact that Christ is the light not only of all nations but of all spheres of human life. There are various spheres of human life. I will speak of only four of them. The first is the political sphere, the outermost sphere; the second is the social sphere, inside the political; the third is the moral sphere, inside the social; and the fourth

is the spiritual sphere, the center and the soul of the whole universe. I shall speak briefly of the first three spheres, but shall dwell longer on the last sphere.

Christ's Influence on the Political Sphere

Now, if you will all observe carefully, you will find that Christianity has shed its light upon all spheres of human life. The light of Jesus Christ, the light of the gospel, has shed its rays upon the political sphere. Compare the politics of America with the politics of China, or compare the politics of England and Germany with the politics of Turkey, and you will find there is a great difference between the politics of nations that have known the religion of Jesus Christ and of nations that have not known it. There is better government among the people who know Jesus Christ. Do you know, you people of America, that you owe your good government today to the gospel of Jesus Christ? Some think that it is the civilization of the people that has made your country what it is, but where did this present-day civilization get its inspiration and life?

If you study the course of history and compare the different governments of the world, you will find that America and Europe have the best governments. There is liberty and freedom, justice and safety, in the very spheres of these governments. I asked a

man who came from Turkey how he liked America. He said, "Fine." I asked him how he liked his own country. "I don't like it, because there you are liable to lose your property and your life at any moment," he answered. Such is the condition in those countries where the name of Jesus Christ is not revered. Read about the condition of China, which was known as the first civilized nation in the world in olden times, and compare it with the condition of America. You will see a great difference between these governments because in America the light of Jesus Christ has shown. On some of your coins you have the inscription, "In God we trust." It is that sense of trust in God, inspired by the cross of Calvary, that caused your good president Abraham Lincoln to abolish slavery from your country and make your nation what it is today. If you could only be taken to a heathen nation and put under a heathen government, you would better appreciate your government. It is not on account of your own intelligence, but on account of the light that comes down from heaven and gives light and life to man's intelligence, that your government is what it is.

Christ's Influence on the Social and Moral Spheres

I shall now speak about the second and third spheres—the social and moral conditions. If you

study the moral and social conditions of various nations, you will see that there is a higher standard of morality and a higher social sphere in Christian nations than in heathen nations. Why is that? Because the light of the gospel exalts a nation. There are people who think that civilization is due to man's own intelligence. I do not deny that some kind of civilization is due to man's natural abilities, but I contend that present-day civilization is on account of the light of Christ's gospel.

In olden time, Rome was once the metropolis of the world. When Jesus Christ came to the world, there was civilization in that metropolis and in the whole empire. But with that pagan civilization there were horrible cruelties, inhumane practises, and terrible corruptions. The youths of Rome were corrupted by luxury and vice. What Paul describes in the first chapter of Romans is only a little panorama of the awful condition of Roman civilization. The leading men became inconceivably wicked, and even those of the highest intellect, such as Julius Cæsar, were among the most licentious men. A certain historian said that Rome became a "very hell." Even as late as the reign of Augustus (31 B. C.—A. D. 14) human sacrifices were publicly offered in Rome. Public shows were held and horrible cruelties were sanctioned by the whole country. In the public shows

gladiators encountered and killed each other, and thousands of men and women observed those horrible practises with pleasure. Sometimes during one month, it is said, more than twenty thousand men perished in those games. The evils and the corruptions were a common public affair.

Thus pagan civilization did not raise the social and moral standard of the people. But what has driven the houses of ill fame in America to the recesses of certain dark places and to the slums of the cities? It is the light of Christ's gospel. I am comparing the conditions of the nations in order to show you that the gospel of Jesus Christ has shed its light on all spheres of human life.

Again, if this world had been left to the philosophy and the learning of men only, the world would have been still in total darkness. A few years ago the Fijians were cannibals. A Fijian would take his wife and cut her to pieces and make a feast among his friends without any scruples, just as you would take a goat or a sheep and cut it into pieces and make a feast among your friends. Who would ever think that such people, who had fallen below the level of brutes, could ever be raised up? Some biologists thought that the Patagonians of South America were the missing link between the monkey and man. Just a few decades ago even some Christians thought that there

was no use in going to preach the gospel to the Eskimos. But who have gone to those nations and tribes, even to those cannibals who had fallen lower than the level of the brute? Christians. And what inspired them? It was not the science of biology or the theory of evolution; it was the blood of Jesus Christ, the story of Calvary's cross. Ah! those Fijians are at the present time praying to Jesus Christ, and cannibalism has been swept away from their midst. The savages and cannibals have been taught how to clothe themselves, how to eat and drink, and how to live. By whom? By the servants of the humble Nazarene. The gospel of Christ has done many marvelous things.

Friends, Christ is the Light of the world. If I could take you from this country to some of the dark recesses of heathen lands, to some of the heathen towns where the name of Christ has not been preached, and then take you to a town where the name of Christ has been preached, and you could thus look at them side by side, you would see the great difference. Where the name of Jesus Christ has been preached, the darkness that overshadows the minds of the people seems to have been driven away and the people seem to see a great light. So the Word says, "The people which sat in darkness saw a great light." Yes, Christ shed his light upon the political sphere and

upon the moral and social conditions of the world. And all the intelligence and knowledge of the present day, I believe, is due to the Light of Heaven, who gave light and life to the intelligence of man. The Psalmist said, "In thy light shall we see light"; yes, it is through the light of God we see light.

Among the nations that do not know God, worship is mostly ancestral. They are looking backward to their old heroes, backward to their dead parents and to their great grandparents, who are the idols of their worship and their knowledge. And how can they progress? That is the trouble with China today. You know that China is known to be the first civilized nation in the world. It is probably the oldest nation. When there was human sacrifice in Europe, there was civilization in China, but that civilization was pagan civilization. But what improvements has China made? The reason why she has not made more rapid advancement is simply because her worship is ancestral; her people look backward to their great grandfathers and put them before their eyes as their ideals. Why have the European people advanced so much in science and in many other branches of knowledge, when they were at one time as uncivilized as any of the heathen nations are today? It is simply because the light from heaven, through the gospel of Christ, has shed its rays upon their country. The mind of

man that flies upward and forward to God will get more life and intelligence than the mind of man that looks downward and backward. The gospel of Christ turns men's hearts and minds upward and forward to the source of all life and intelligence.

Christ's Influence on the Spiritual Sphere

But this is not all of the light of the gospel. The object of the gospel of Christ is not simply to give light on the political condition of the world, not simply to change the social and moral condition of the world, but to give life to the spiritual condition, which is the center of the whole system of the universe.

Christ, the Power of God to Save Man

Now, mark you what Christ has done for the spiritual life of man. It is said that "Christ is the power of God," "the cross is the power of God," and also that "the gospel is the power of God unto salvation to every one that believeth." These words—"Christ," "the cross," and "the gospel"—are used interchangeably. When we speak about the cross, we do not mean the wooden cross, but we mean him who was crucified on the cross. When we talk about the gospel, we mean the glad tidings that came from heaven—"Unto you a **Savior** is born," etc. So these words express the great power of Christianity in saving the

soul of man. It is written in our text that Christ is the Light of the world. He is the light of the soul of man. And when man gets that light in his heart, all the darkness of his soul is dispelled. Do you know that there is no necessity of very much power for man to live what is called today a moral life, no necessity of very much power to raise up a man socially, and not very much need of power, either, to bring peace in the political sphere? but there is need of the great power from heaven to bring salvation to the soul of man. And in no other way could God reach the soul of man than through the cross of Jesus Christ.

A woman who was born in the slums of a certain city became a wicked woman. She never knew the name of God except as a curse word. She never prayed in her life. About fourteen or fifteen times she was thrown into prison. She was a slave of opium and morphine for about twenty-seven years. While she was in prison, the jailor had a hard time to control her. The last time she was in prison, she was put in the dungeon. Sometimes when the appetite for opium asserted itself, she was so wild that she would fight and put almost everybody into trouble. In the dungeon she was given only a little opium, just enough to prevent the terrible suffering from coming upon her, for if she did not get any opium

she was in a great torment. At one time she was in great agony and she tried to "knock her brains out" on the floor, but could not. Ah! what a terrible condition that poor woman was in! In her great agony she cried, "O God, if there is a God and a Christ that can save, save me, save me, please save me!" Friends, I want to tell you that the great, loving heart of our God heard the cry of that wretched sinner.

One day an old lady minister went into that prison and prayed very earnestly for that poor, wretched woman and told her that Jesus would save her. Afterwards that poor woman was taken away from that prison to a rescue home. She asked the matron of the home to put her in a room from which she would not be able to escape, and to take away all her clothes and leave only the bedding and a nightdress. In that room she struggled and prayed to God. The craving for opium was so strong that she could not eat anything. One night while she was suffering terribly, she heard a voice whispering to her, "Daughter, be of good cheer. Thou art healed." Oh the joy that came to the soul of that poor woman and the power of God that came into her soul! The remainder of the night she slept like a little child. When she woke up the next morning, she told the inmates of the home what God had done for her, and they all re-

joiced greatly and praised God. This was indeed a wonderful miracle wrought in human life by the power of Jesus Christ. Afterward she became well and fleshy; her life was completely transformed, soul and body, and she became a messenger of the Cross to her fellow fallen beings. One day she went to a man from whom she had stolen and offered to pay the price of the thing she had stolen, but the man said he had never seen her before. When she told him her name, he was greatly surprised, and said, "It is enough to make a man believe there is a personal God." Afterwards that man was converted. Surely the great power of God was manifested in the transformation of this woman.

What is power? The word "power" comes from the Greek word **dunamis**, from which the English word "dynamite" comes. You know the power of dynamite. In the town where I was born, much dynamite is used in breaking limestone from the quarries. But for some reason the Government will not give us license to buy strong dynamite. Therefore we have to buy weak dynamite, and the people are grumbling and murmuring against the Government because they can not perform the work as well as they could with the strong dynamite, and the trade is not going on very well. There are also many religions in the world today, which are very poor and

weak. They have no power to break the hard, granite rocks of sin, and you can hear the followers of these religions sighing in sorrow that they can not be free from sin. But the dynamite of Christianity is not a thing that is manufactured in the factories of America, nor in the factories of Europe; it comes down from the very courts and factory of heaven. And I tell you, if you will put this dynamite underneath all the strata of the rocks of sin in your heart, however hard these rocks may be, and however long they may have been formed there, behold, with a great explosion it will blow them all to pieces. That is the power of God that comes through the cross of Jesus Christ.

There are people who talk a great deal about following Christ, without receiving him into their hearts. These are outward imitators. Once I was in a certain place where some denominations were holding a union meeting. I was invited to speak in one of the meetings. There was another speaker on the same night I was to speak. He spoke before I did about following Christ. He exhorted the people to join the churches and to take Christ with them, saying, "Take Christ to your home, to your neighbors, to your shop, and to your work." I listened to the sermon very attentively and patiently, for I was hoping that he would add something more, but he did not. Then when my turn for speaking came, I added

this: "Friends, yes, take Christ to your home and to your business, but principally take him **into your hearts**. And when you do that, a great change will come into your life and you will be easily able to manifest his life wherever you go."

Now, the world does not so much need commandments and teaching as it needs power. There are many moral teachers in the world, and they can give you many good instructions and commandments (we have them in India). But the people need something more than simply abstract teaching; they need the power of God, yea, they need the power of heaven to come into their souls. It is this that will make the Christian people what they ought to be. You may take a man and make him join a church and have an outward profession of Christianity, and bow down before Jesus Christ outwardly; but it will be just like taking a pig and putting him in the parlor, after washing him on the outside. This outside washing has no power to keep him in the parlor, for he will be after the mud all the time. I heard a story in our country about a queer king who had a fat pig that he wanted to keep in his parlor. So he had the pig washed and brought to his parlor; but the pig did not care at all for the beautiful things in the parlor, and ran away and went into the mud. The king was so much troubled over this that he called a great council and

wanted to know how he could manage to keep the pig in his parlor. The people were astonished at the king and thought that he was foolish. For quite a while no one spoke, then an old man stood up and said to the king, "I want to tell your majesty that if you want to keep that pig in the parlor, you will have to do this: You will have to cut that pig open with a knife and take out the pig's heart and put in him the human heart; then that pig will stay in your parlor; otherwise he will not." There is a moral lesson in this story.

Ah, friends, people might profess the name of Jesus Christ and bow their heads down to him; but unless their hearts are changed, they will be seeking after the sinful pleasures of the world. You might sometimes bring them under your rules and regulations and say, "Don't put this or that thing on, don't do this or that, don't go to this place or to that place"; and they might even endeavor to keep these laws, but what is the use when their hearts are not changed? But what does the heart of man that is changed by the cross of Jesus Christ care for the world and its sinful and foolish pleasures? They are all foolishness to him. It is easy for a Christian to live a good, godly, life, for his heart runs naturally to things that are pleasing to the Lord.

**Christ Not Blind Power, but a Friend, a Comforter,
a Savior**

Friends, when you receive Christ into your hearts, you do not get a power which is like an energy or force that comes out of a steam engine or electric machine, but you get a friend, a comforter, a helper, a Savior, who goes with you all the time, who cleanses you from all sin, and satisfies your heart. The human heart can not be satisfied with merely a blind power or energy; it is of such a nature that only a person, his presence and love, can satisfy it. The prophet Haggai calls Christ "the desire of the nations" (Hag. 2: 7). Yes, Christ is the desire of the human heart, for he is the only one who can satisfy the soul of man completely. I will give you an illustration.

At one time there was in our country a widow who was alone in the world. Her friends did not care for her, and she was counted as the offscouring of the family. When she could get no comfort, help, nor consolation from man, she began to seek consolation from religion and from God. She studied the religious books, the Hindu scriptures, and she wanted to know whether there was any means by which a widow like her, who was considered to have committed an unpardonable sin, could find forgiveness of her sins or could find God. While studying, she read in those religious books that she would have to go to the four

great temples that were situated in the four corners of India, and worship in them in order to find God or get the forgiveness of her sins. She decided that at any cost she must find God. She persuaded her maid servants to go with her. At midnight she left home, and after walking for several days she reached the first temple and offered sacrifices therein. Then she went to the second and the third and the fourth temples. The fourth temple was situated in the Himalaya Mountains. One of her maid servants died there on account of the excessive cold. The woman remained there in that temple until she felt that neither God nor any human being would demand of her any greater suffering than what she suffered in that place.

After worshipping in all these temples and spending about three years to reach them, she was no nearer God than when she first started, and she did not know what to do. You can imagine how disappointed she felt. Then she visited the sacred rivers and bathed in them, thinking that by that means her sins would be washed away. But when she had done all that, she was no nearer God.

She came to the city of Calcutta, feeling greatly disappointed in not finding what she had been seeking. By this time many years had passed, but still she sought for some means whereby she could find

God and get forgiveness for her sins. She read in the religious books that if she would torture herself in some way then she would find God. So she took this method of torture:

In the hot summer days she would sit under the open sky, meditating upon God and counting her beads, naming as many of the three hundred and thirty millions of gods and goddesses as she could. Then she would make five fires around her. The perspiration would come out of her body like streams of water, and still she would meditate upon God. How she suffered no one knows but God. She kept this up for three summers. In the winter she would go to a pool of water and from about midnight until dawn she would dip herself in the water until the water reached her neck, thinking that in that way she might find God and get the forgiveness of her sins. Nobody knows, except God, how much she suffered during those nights. She said afterwards, "Many times I looked toward the east to see the redness of the sky and know that the dawn was coming, that I might crawl out of the water and get some heat to my stiff body." She continued this for three winters. But behold, after she had completed the three years of torture she was no nearer God than she was before.

About seven years after she started from home,

she went to a certain house and there saw a strange book. She looked at the book and asked the girl of the house what book it was. "That is a Christian book," answered the girl. The woman said that she had never heard about it before. The girl told her that the book was the religious book of the Christians. After reading it a little, she wanted to take it home to read, but the girl refused to give her the book, saying that it had been handed to her by a lady missionary. "But," she said, "if you will come here in two days you may get one yourself, for the lady missionary is going to visit me then." After two days the woman went there and found two Bible women, with whom she had a very interesting conversation. They handed her a New Testament, which she took home and read with great interest. After she had read for a few days, she came to the conclusion: "Probably this is what I have been seeking for seven long years." Afterwards she said, "I have found what I have been seeking for so long—I have found God." Her heart was satisfied. It was not on account of self-sacrifice that her heart was satisfied, but on account of coming in contact with the divine Savior, Jesus Christ. Christ is the only power of God that can change the heart and completely satisfy the soul. After we have found him, our great desire is to live solely for him and for the sake of others. That woman spent her

life and all for God and for the sake of bringing others to Jesus Christ.

Christ the Life

There are some people who are seeking for life; but what is life? There are others who are seeking for truth; but what is truth? Others, again, are seeking for the right way; but where can they find this way?

Life has been defined in many different ways by many different people. What is the origin of life? Where does it come from? Friends, life does not come out of nothing. Some biologists trace all lives back to a cell that can not be seen by the naked eye. But where did the life in that cell come from? It must have come from another life. Life must come out of life. And it is only through God or from God that life can come. You never heard of a stone transforming itself and becoming a plant, you never heard of iron transforming itself and becoming a plant; but you have heard of a vegetable reaching down from the vegetable kingdom to the mineral kingdom and absorbing iron and other mineral matter into itself and bringing it into life. There is iron in cabbage, but when you open a head of cabbage you do not see the iron, for it has been transformed into life. Life can only come from a higher source that

has life and transform that dead mineral into life. A sinner dead in sin can not by himself transform himself into a spiritual Christian. The only way a sinner can get life is from a higher kingdom. In God alone there is spiritual life. Through Christ, the Son of God, who has stooped down to the level of a dead sinner, all sinful humanity can get life. "He that hath the Son hath the life; and he that hath not the Son of God hath not the life."

Christ the Truth

But some one else says, "I seek the truth." But where can it be found? Can there be any abstract truth without a person in whom it is embodied? What is truth anyway? Many definitions have been given regarding truth. I have no time to dwell upon these definitions now. When you speak of truth, do you refer to moral virtues? Think a little. Can you imagine all these virtues apart from a person in whom they are embodied? When you think of love, you think of some one before you who is almost the embodiment of the quality of love. When you think of gentleness, you think of some one who has the quality of gentleness, and so on. There can be no abstract virtues without a person in whom those virtues are embodied. We can not conceive of abstract truth without a person in whom it is embodied. Christ

says, "I am the truth." He is the embodiment of all divine truth.

Christ the Way

Some one else says, "I am seeking for the right way." Where can that way be found? All men are like sheep that have gone astray. No man can ever by himself find the right way to God. God himself must make a way for man. Christ says, "I am the way." It is through him alone that we can gain an abundant entrance into the presence of God. He is the light, he is the life, he is the truth, he is the way. In him alone you will find all that you want.

Exhortation

Now, friends, I want to say in conclusion, that the soul of a man who is still struggling in sin without getting God's power through Jesus Christ can find no satisfaction. When you open the door of your heart to your Savior, the power of God will come to your soul. Once an infidel came to a minister and said:

"I don't believe there is a God and that there is any truth in Christianity."

"You are a clever man," said the minister. "You believe in science, and you ought not to come to such a conclusion so quickly, as scientists will not come to

a conclusion without an experiment. You must experiment first. I want you to experiment what I tell you. If you will do that, then I shall believe that you are a sincere man."

"All right, sir," the infidel said, "I will experiment."

The minister then replied: "You know that when you put chemicals together, unless you mix them proportionately, according to directions, you will not get the desirable results. I shall give you the chemicals and tell you the proportions to take, and how to mix them, and you must do just as I say. If you will do so, then there will be the result that I have told you."

"All right, you tell me what to do," the infidel said.

Then the minister said: "Come here and kneel down with me and cry unto God, believing there is a God, and say, 'O God, have mercy on me, a poor, lost, miserable sinner.' "

The infidel thought that he was driven into a very serious corner, but he had to keep his word.

The minister continued, "You must do just as I say—cry to God out of the depths of your heart."

The infidel cried out and began to repeat what the minister said. Presently he rose from his knees, and turning to his infidel friend, who was there, he said: "I see some light. There is truth in religion, after all. I now believe there is a God."

O dear people, seek God, and in his great mercy he will shed forth the rays of the Sun of righteousness into your soul and dispel all the darkness of sin. It is only because people do not seek God with all their hearts that they do not find him. Open your eyes and see God's light, open your heart to God and you will find him.

May God help all tonight who have not allowed Christ, the Light of the world, to enter into their hearts, to open their hearts to him. Amen.

REFORMATION GRADUAL AND COMPLETE

J. T. Wilson, Kansas City, Mo.

It was certainly a glorious day when the human race reached that stage in its development where man was able to reduce his thoughts to writing. An account of all past events could then be kept, and these accounts could be handed down from generation to generation. What would it mean to us if we had no records of the past? If, for example, we had no record of the truths others have discovered in the science of mathematics, how far should we be able to proceed in this particular study during a lifetime? One might grope about for years before discovering even the simple principle of multiplication. As it is, all we have to do is to make use of what others have discovered and handed down to us. Then, if we can add a little to what has already been discovered, we have become wiser than our predecessors.

John lived in a time when he could look back into the shadowy past and see how heathenism had given place to Judaism and how Christ had completed the plan of redemption. He could joyfully say, "The darkness is past, and the true light now shineth." Was it bigotry for him to make such a statement? The full light of the gospel was shining in all its splendor and beauty; the Sun of righteousness had

arisen with healing in his wings. In him was light and no darkness at all. Little by little God had been revealing himself through angels, through miracles, through the Jewish law, judges, and prophets. Finally, Jesus Christ came to earth in human form, thus revealing the nature and attributes of God so far as it was possible for finite minds to understand. Even then the disciples were able to grasp only a part of Christ's teaching. On the day of Pentecost we find the apostle Peter explaining clearly the fulfilment of prophecy; and from that time, from the time the Holy Spirit took up his abode in the hearts of men, the light became clearer and clearer. Never before, in all the centuries that had passed, had the light of truth shown so brightly. Do you wonder, then, that the apostle said, "The darkness is past"?

Darkness Approaches

But soon clouds began to gather and mists obscured the sun. The storms of persecution raged until millions of God's people suffered martyrdom. False doctrines took the place of the true, mere formality took the place of spiritual worship, human government was substituted for the divine. This very condition had been foreseen by the apostle Paul. Hear his words: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith,

giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4: 1-3).

Christianity Becomes a State Religion

Finally the Christian religion became more popular, and in A. D. 313 Constantine, the Roman Emperor, accepted the faith, in name at least, and put an end to heathen persecution. Thus Christianity became the state religion. From this time the plans of the papacy were more clearly marked. The light of the gospel continued to decrease until, generally speaking, the darkness and superstition was almost as great as before the coming of Christ. Only in a few isolated places were the fires of truth permitted to burn. Nominal Christianity was a mixture of Christianity and heathen superstition; and the nominal Christian church was known as the Holy Roman Catholic Church, which became the persecuting power. This blighting, persecuting power now laid claim to the spiritual and the political sovereignty of the whole earth. No one was permitted to entertain any claims to a knowledge of God's will unless such claims were in harmony with what Rome's councils had decreed.

No matter how much Scriptural or Divine authority one was able to produce in defense of a doctrine, it was not considered orthodox unless approved by the papacy. Is it surprising, then, that darkness covered the earth? People were not permitted to follow the teachings of Scripture, prompted by conscience and a desire to draw near to their Creator. Wickedness of every kind ran riot without rebuke. Education, art, science, literature, all were neglected. This period, known in history as the Dark Ages, is indeed one of the darkest in the history of the world, considering that the full light of the gospel had previously shone forth in the world.

Light Again Shines Forth

The darkness became so gross, the gospel was so covered up by human rubbish and tradition, that it has taken centuries for the clear light to dispel the gloom, and for the gospel to be brought to unobstructed view. In those dark days a German monk, being one of the few who had access to the Holy Scriptures, was led to a diligent search of the Latin Testament. He soon learned that in many respects the teaching of the Bible was different from that of the church. This monk made a pilgrimage to Rome. As he was one day climbing the Vatican stairway upon his knees doing penance, these words suddenly came

to his mind: "The just shall live by faith." God, seeing the honesty of his heart and having taken knowledge of his diligent search for truth, brought these words to his mind. Immediately Luther rose from his knees, and from that hour light began to penetrate the gloom of past ages.

Protestant Sects Begin to Rise

To some it may seem strange that the full, blazing light did not flash forth immediately, even as in the morning of the Christian era. But we must remember that crude indeed were the first characters used in writing when compared with our modern alphabet. Luther did not leave the Catholic Church immediately. At first he had no thought of coming out of Romanism or of founding another sect. The little truth he had received was just like a little ray of light penetrating the darkness. But when he began to teach the doctrine of justification by faith, he soon learned that if he would follow the teachings discovered by him he would have to leave the Church of Rome. He was called before councils, was persecuted, was denounced as a heretic; but in spite of it all he boldly declared, "The just shall live by faith." He left the Catholic Church only when he was compelled to do so. He was forced out because there was no room within the Roman Catholic Church for the teaching of that part

of God's Word which says, "Therefore being justified by faith, we have peace with God."

Being a strong character, Luther soon gathered about him many who were glad to accept the truth he brought to them. Contrary to Luther's wish, a sect was formed, a creed setting forth what they believed and shutting out all opportunity for the further revelation of truth was adopted, and the Lutheran Church started out on its long career. Shall we blame the followers of Luther for what they did in thus shutting out opportunity for further revelations? Shall we blame these early reformers for making a sect in many respects as arbitrary as the Church of Rome? For centuries Rome had presented the only visible form of church government. The people had become so accustomed to councils, decretals, etc., that they believed that since they were forced by their acceptance of certain portions of Scripture to leave the Church of Rome the only course left for them to pursue was to organize in a way as to exclude from their organization all who did not believe as they did. In this way all further revelation of divine law was excluded, unless the creed should be changed.

With this thought in mind you will better understand the differences that arose between Luther and Zwingli. Zwingli not only believed in justification by faith but also maintained that in partaking of the

bread and wine in what we commonly call the Lord's Supper, or the Communion, the actual body of Christ is not eaten and the actual blood is not drunk. Luther declared that Jesus said, "This is my body and this is my blood," and that therefore in eating the Lord's Supper we actually eat the Lord's body and drink his blood. It is needless for me to bring forth any argument here to prove which of these positions is correct. Luther declared Zwingli's doctrine to be of the devil, thus excluding Zwingli for no other reason than that he believed a Bible doctrine which Luther did not believe. In this Luther held the same attitude of intolerance that Rome had held toward him. Zwingli himself and many other reformers were in their turn just as intolerant toward others. Under such circumstances sect-making was inevitable.

Sects Continue to Multiply

Thus, sects continued to multiply, but in the meantime each reformer added some new light upon the Scriptures. Time will not permit me to enter into historical detail. It will not be possible at this time to give the causes that led to the formation of the various denominations, such as the Baptist, Presbyterian, Quaker, Congregational, Christian, and Episcopalian. In almost every instance the new denomination, or sect, has stood for some principle of divine

revelation that the others were not willing to accept; but none has been willing to accept all the truth the others possessed. Thus the way has been constantly paved for the formation of new sects.

One other illustration will suffice to make this point clear. The time came when God revealed to John Wesley that it was not only possible for man to be justified by faith but that, by a second definite work of grace, he could be sanctified; that is, man's heart could be purified, made holy. At the time this truth was revealed to Wesley, he was a member of the Church of England, or what we commonly call the Episcopalian Church; but as the Church of England did not believe in holiness, or sanctification, Wesley had to come out of the Anglican Church in order to be able to preach the doctrines that God had revealed to him. The followers of Wesley in turn formed a sect and adopted a creed resembling, in a marked degree, the creed of the Anglican Church. From this sect formed by Wesley's followers sprung about twenty others, each having a creed much the same as the original, differing only in detail.

Some so-called reformers may have been dishonest, and some sectarian institutions have undoubtedly come into existence because of selfish motives; but such men as Luther, Zwingli, Calvin, Wesley, and a host of others were honest, upright, God-fearing men;

and in most cases those who have organized the various sects have been honest, conscientious, devoted Christians. Not having the full light of the gospel, they could hardly have done otherwise. For such men, I have not one word of criticism. But have we any good reason for forming another sect or for perpetuating those already in existence? The truth has been coming to us by degrees, until today we stand without excuse for similar mistakes. Shall we continue to formulate creeds just because our fathers did so? or shall we, like Gideon, cut down the grove and kill the ox in order that Israel may be saved? Light has been increasing, and we are more responsible than any other class of people since the apostasy began. We have a clear knowledge of justification by faith, as taught by Luther; we clearly understand the significance of the bread and wine in the Lord's Supper, as taught by Zwingli; we have a clear knowledge of sanctification as taught by the Wesleys; in fact, we have all the Scriptural doctrines taught by all the reformers. And if we have added a little knowledge to what has been handed down to us, we have a better understanding of God's will than the preceding generations, and therefore are more responsible.

Additional Knowledge Gained

What, then, have we learned in addition to what has been handed down to us through the reformers? We have learned the evils of creed-making. We have learned the evils of division. We have learned that God's people should all be one. We have learned that Christ has built his church and that all true believers should abide in it alone. We have learned that man can not organize a church that will meet the conditions of God's Word or that will meet the demands of the human heart. Truly, we can say with the apostle, "The darkness is past, and the true light now shineth." Not that we now have more light than the apostle John had when he penned these words; no, the blazing light of the gospel was shining in all its splendor at that time. But again the sun has reached the zenith, and as we return to primitive truth, to all the truth, we can say that the darkness is past—not only the darkness of heathenism and Judaism, but also the darkness of Romanism and Protestantism.

What Shall We Do?

Shall we who are thus enlightened follow the example of others and circumscribe ourselves by setting forth in the form of a creed what we now believe, thus denying ourselves as well as others the privilege

of further enlightenment? I trust we shall not be like the haughty girl, who, when warned by her mother of the danger in pursuing a certain course, tosses her head to one side and thinks, "Mother has forgotten her younger days and therefore does not know." Experience has taught that Mother knows some things that the daughter need not learn by the same hard method, if she will but profit by Mother's experience.

What we sometimes call the evening light reformation is not so much a reformation as it is a restoration. No effort is being made to reform the church that Jesus built. It has stood the test of time, and as the rubbish is being cleared away, it stands forth in all its beauty and glory. No effort on our part is being made to reform any human creed or to formulate another. No effort on our part is being made to rejuvenate any of the institutions organized by man nor will we make the mistake of organizing another. Sectarian institutions have served their day. There is no longer any excuse for their existence. As we have said, at the time God's people were emerging from the long period of darkness, sects were inevitable; but we now have no excuse for either forming new sects or remaining in old ones.

The question may be asked, If the reformers, as you say, were honest, God-fearing men, why are so many of their followers so formal and void of real

spirituality? I answer, For the simple reason that many refused to walk in the light when the more truth was revealed. Those denominations that have been the most careful to adhere only to those principles for which they stood in the beginning and have thus left the least opportunity for the operation of the Spirit of God, are today the most formal.

Sects have Failed

However, it is always difficult for any institution to grow and prosper when there is no need for such an institution or when the institution fails to meet the present need. There was a time when denomination-alism grew and prospered. It was then a more vital force than now. But as Romanism has failed, her dogmas not having that living, vital force, or power, which regenerates the soul, so Protestantism has failed to meet the design and purpose of God. Her divided condition has made many suspicious of all religion. She lacks that divine element which alone is able to restore perfect harmony between man and his Creator. I do not mean that all those who are members of denominations are void of the Spirit of God; but where the divine element does exist, it is not there because of the denomination but rather in spite of it.

Shall we not walk in the light of primitive truth, all the truth? There is just as much power in the pure

and undefiled religion of Jesus Christ as there ever was. Thank God, the pure light is again shining forth. "The darkness is past, and the true light now shineth."

THE GREAT SALVATION

F. G. Smith, Lacota, Mich.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2: 1-3).

My subject is the greatness and the perfectness of God's salvation. We are inclined to speak of salvation in high terms, such as "the best thing in the world," and we are justifiable in doing so. We trust that God may give us tonight a better understanding of salvation and that we shall be made to appreciate God's great love for us more than we have ever appreciated it before. Now, the greatness of salvation is shown in various ways.

Urgency of Heeding God's Call

In the first place, this solemn injunction to heed the call of God, to give attention to his salvation, indicates the greatness of this salvation. The inspired apostle says here, "We ought to give the more ear-

nest heed to the things which we have heard, lest at any time we should let them slip." The message of salvation is an old one. We have heard it over and over again, yet many people are still unheeding or neglecting it. We ought to give "the more earnest heed" to it; notice how strongly the apostle emphasizes this point—we should not only give heed, but give **earnest** heed; and as if to give the greatest possible emphasis, he says we should "give the **more** earnest heed to the things which we have heard, lest at any time we should let them slip."

Result of Not Heeding the Call

Again, the awful result of neglecting salvation indicates its greatness. In verses two and three we read, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" Here reference is made to the law of Moses, for Stephen (Acts 7: 53), when speaking to the Jews, said, "Who have received the law by the disposition of **angels**, and have not kept it," and the apostle Paul declared that the law was "ordained by angels in the hand of a mediator" (Gal. 3: 19). This law was a steadfast law, and men were punished for disobeying it. In the tenth chapter of Hebrews we read, "He that despised Moses' law died

without mercy under two or three witnesses" (v. 28).

Notice the awful result of rejecting the law of Moses. The person who disobeyed it died without mercy under two or three witnesses. The apostle Paul then exhorts that if under that law there was a penalty for disobedience, "how shall we escape if we neglect so great salvation?" "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Verse 31 says, "It is a fearful thing to fall into the hands of the living God."

So, dear friends, we see here clearly that, though God in his love and mercy has seen fit to bestow a plan of love and salvation on the world, this plan is not to be trifled with. Every one who transgresses the law of Christ will receive punishment after death, without mercy. "How shall we escape if we neglect so great salvation?" I pray God to stir the heart of every unsaved person here tonight.

Position of Author of Salvation

God's plan of salvation is a great plan. Its greatness is shown by the position of its Author. In Heb.

1: 8 we read concerning the greatness of Christ, "But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." So Christ is God. Therefore it is God's salvation, for Christ ranks as God. In Isa. 12: 2 we read, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." Again, in Heb. 12: 2 we read concerning Christ that he is the "author and finisher of our faith."

In the second chapter of Ephesians we see that the plan of redemption is for all. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (vs. 4-10). Here we see clearly that salvation is produced by the Lord, and considering the position of Christ as God, we must admit that his salvation

is a great salvation, for whatever has come from the hand of God has a degree of perfection that can not be found elsewhere.

Men produce works that are great, works that appear to be perfect; but the term "perfect," as used among men, is merely a relative one. There is no absolute perfection in men's works. Only God and his works are perfect. When we view some of the great paintings of Raphael, Michael Angelo, and others of the world's artists, we admire the beauty, and the longer we view these paintings, the more we admire them. When we come close to them, however, and examine them carefully, we see a certain amount of unevenness or imperfection, something that is not very satisfying. We must see them from a distance in order to get the real beauty of them. But when we closely examine the works of God, we see perfection in them in the minutest detail. We can see with a telescope things that we can not see with the natural eye; and in those things, made by the hand of God, we see and admire perfection. We see perfection in whatever comes from God's hand. So it is with this salvation, since it is God's work. It is not of man. If it were of man, it would be an imperfect thing.

Men in all ages have tried to work out their own salvation, and all have failed. But Bible salvation is

not a failure, because it is the work of God. The very position of the Author proclaims its perfection. It is indeed a great salvation. Glory be to God! In times past we have walked according to the course of the world but now God Almighty is his love and mercy has saved us and has made us sit together in heavenly places. Oh, how blessed it is to be among the people of God! Just to be away in a place where you do not have this association of the people of God, just to be away where there are very few saints and then to come back to a place like this! Brethren, this is heaven.

I am glad that we are raised up together and made to sit together "in heavenly places in Christ Jesus." God's Word brings his people together. We are joined together, we are compacted together, we are knit together, we are edified together, we are raised up together, we are made to "sit together in heavenly places in Christ Jesus," and after a while when the Lord comes in power and glory, we shall be caught up together with him. Salvation is designed to bring all people out of sin and to place them all together as one in the one body of Jesus Christ. Salvation effects unity in God's people. Praise the Lord!

Cost of Salvation

Again, the greatness of salvation is indicated by its cost. When we buy things, we naturally expect to find a proper correspondence between the price paid and the true value. Salvation is not a thing that was purchased at a small price; it was bought with a great price, and therefore this is an indication that salvation is great—something very valuable indeed. In 1 Pet. 1: 18, 19 the apostle says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers [now notice the price of our salvation]; but with the precious blood of Christ, as of a lamb without blemish and without spot." Again in 1 Pet. 2: 21, 22 we read, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth"; and in the twenty-fourth verse, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." In the third chapter and the eighteenth verse we read, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

So, then, the price of our salvation is the precious

blood of Christ. Brethren, is there the proper correspondence between that price and the value of salvation? Yes; for as we value our souls, we value our salvation. It is not something that is purchased with corruptible things as silver and gold. All the wealth of this world could not purchase one soul. It took the precious blood of Christ to bring about this salvation.

There are some people that look upon the doctrine of the atonement as being a mere theological notion of past ages. They talk about Christ as being a martyr to a good cause. He was not a martyr at all. He gave himself a willing sacrifice for the salvation of man: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed"; "In that, while we were yet sinners, Christ died for us." There was a distinct object in his death. He gave his life voluntarily, for he himself says, "No man taketh it from me, but **I lay it down of myself.**"

Let us not get away from the fundamental fact concerning the price that was necessary for Christ to pay in order to bring about our salvation. It cost the precious blood of Jesus. Let us remember that fact, and let us always hold it up before the people. Whenever we put into our meetings the power of Christ's death, something takes hold of the people. How we

love to sing and to hear sung those songs that speak about the blood! Every song that is filled with blood is one that moves the hearts of the people. How we love to sing the dear old hymn!

“There is a fountain filled with blood,
Drawn from Immanuel’s veins;”

and that other song:

“The blood will work a perfect cure,
Will cleanse the heart and keep it pure.”

Those songs stir our hearts even years after we have been saved. I love to sing them because they have blood in them. It took the blood of Christ to save our souls, and it takes the blood of Christ to keep us saved.

Deliverance from Sin Provided

There is deliverance from sin through Jesus Christ, and the world needs a knowledge of this—it needs a message of deliverance from sin. Of course, there are many preachers in the world who go forth with some kind of message and talk about Christ’s being ready to save all men; but when we examine into the details of their teaching, we find that they say that we can not live above sin now. Instead of teaching that we can actually be delivered from sin, they teach that in the world to come we shall be delivered from the punishment that is due to sin.

Not long ago I was talking with two preachers who told me that they could not live a sinless life. They said they sinned every day and that all other Christians did the same. I asked them if they could tell me the difference between a sinning Christian and just a plain sinner, and after a little hesitation, they said that a sinning Christian acknowledges that he sins every day, feels his guilt, and therefore trusts in Christ; that God does not look upon such a sinner as he really is but accepts him through Christ. They reasoned that God sees only Christ's life and holiness and that he does not regard the man's sin. One of the ministers stated it this way: "Since Christ is so holy and pure, God does not see the sin; so this man that trusts Christ will be delivered from all punishment due to sin. But the plain sinner just sins along all the time with indifference, he does not confess his sins, and therefore has to bear his own punishment."

That idea is held by many people, for it is advocated by a large number of so-called Christian preachers. It has some truth in it, and it also contains some falsehood. It is true that our salvation comes through Christ, but the plan of salvation provides perfect deliverance from sin itself—deliverance **here** and **now**. Not only do we escape the punishment due to sin, but we are delivered from sin as well. Since this salvation is a present and perfect salvation, we as

God's people must, therefore, proclaim this positive message and let men and women know that they can be delivered from sin in this present world and also be delivered from punishment in the world to come.

While we were stopping in Scotland, I went with Brother Allan to visit a sick person. He told me that this person was set in her ways, and was very hard to approach. Our conversation so developed that she learned that I believed in being saved from sin now—believed in a present deliverance from sin. Then she began to dodge the point, and said, "Christ said, 'He that cometh unto me I will in no wise cast out,' and I came to him."

"But," I asked, "are you saved? Have you had an experience of salvation in your own soul?"

That was altogether a different thing. She thought that if she just believed Christ died for her she would be saved. At this point I said:

"You have been discussing Christ's work **for** us."

She said, "Christ died for me, and therefore I am all right."

Then, I said: "We have been talking altogether about Christ's work for us; but if you will look at the subject carefully, you will find that Christ's work is divided into three heads. The first is Christ's work **for** us; the second is Christ's work **in** us; and the third is Christ's work **through** us. Now, there are a

great many people trying to do the work of Christ who have never experienced the work of Christ in them. The first thing is Christ's work for us. That is already completed; Christ died for us. You have no part in that. He died for man."

Looking out of the window, I observed a crowd of people. Then I said to the sister:

"Did not the Lord die for them too? but are they saved? While Christ died **for** them, they need his work **in** them."

The distinction between Christians and sinners comes under the head Christ's work **in** us. Because Christians have experienced it, they are different from people who have not received it. Though Christ loves everybody, that is not enough. We must value this positive message of Christ's work in us. We must awaken the people to the fact that they must be delivered from sin in this life. When sufficiently awakened, they are ready to accept the work of Christ; then they are ready to forsake all of their sins.

Deliverance for Every Sinner

You may have gotten very low in sin, almost as low as a human being can get, but Christ will not cast you away. You are not beyond the reach of God. If you will come to him, he will save you from your sins. He says: "Come unto me, all ye that labor

and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "And the Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

What the people need today is a manifestation of interest and love. They need to know that God loves them. Some people think that God hates sinners; but such is not the case. God sympathizes with them in their lost, undone condition and is ready to help them out—Christ died for all. God does despise sin; but he sees something good in all men. Let us go forth with a message of love—that message that will get hold of the hearts of the unsaved, that will make them feel that we love them. It is easy for us to be in meeting and sing about Christ's love, to sing, "Rescue the Perishing," but it is another thing to get hold of them and to rescue them, to make them feel that we love them and are interested in their lost souls.

Much religion in the world is just a singing religion. It is not put into actual practise. One preacher, addressing his congregation, said, "God will forgive and forget, but man will not always forgive and forget. If God forgives men who are down deep in sin, you will not accept them into the church nor into your society." In one place in Michigan a church secured a new minister, who began to take an active interest in the common people. When the aristocratic church-members saw this, they said to him: "This will never do. You are bringing all the old trash into the church." The trouble with many of the churches today is that they are mere social clubs; they have lost the art of soul-saving. There is very much of this false religion in the world, very much of the "holier than thou."

God help us, my brethren and sisters, to look at this matter as we should. Our commission is, "Go ye into all the world and preach the gospel to every creature." That means both those high up and those down in the depths of degradation. God help us for Jesus' sake to get our hearts so full of the love of God that we will put forth our best efforts to save those in the depths of sin. We should throw our hearts open to them and help them. Will we do this? We preach about it; we sing about it; we talk about it; but will we do it? Oh! these poor, sin-darkened

souls need to know that Christ is ready to save them. He can deliver them from the power of sin, and already heaven is open to receive every poor, famishing soul. I am glad that it is this way.

Many of us have for years witnessed God's power to deliver people from sin. Some have been saved by the power of Christ and have been healed and raised up. Oh! for more men, holy men, right here in this world. This is what the world needs—men who get hold of sinners' hearts and help to save them. If you are here tonight and are unsaved, and if it seems to you that life is hardly worth living, let me tell you that God loves you: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." God loves you still, and he wants you to come to him and be saved. Do not get the idea that God hates sinners. He loved you. If you could see Christ weeping in Gethsemane, could see him hanging on the cruel cross of Calvary in agony for you, I am sure that you would begin to exclaim with the apostle John, "We love him, because he first loved us."

The love of Jesus is the thing that wins man's heart. Let us hold up Christ as the one that is able and

willing to save. Christ died for us. I trust you will appreciate this great salvation—great, because it delivers from sin. Though you may be down in the depths of sin until it seems you can not get out, still God is able to set you free. He came to deliver every soul, to break the bands that bind, and let the oppressed go free. There is deliverance for you, deliverance tonight, if you want it. Even though you are weighed down by trespasses and sins, Christ in his love and mercy is able to restore you. When Christ stood at the grave of Lazarus, he cried out, "Lazarus, come forth." Then when Lazarus had come forth, Jesus said, "Loose him, and let him go." That is what the Lord did for me one time. I was bound in trespasses and sin, but God delivered me. He spoke words of life to my soul, and then said, "Loose him, and let him go." Praise the Lord! I thank God tonight for my liberty. I have been saved through the blood of Jesus Christ. Let us thank God for this great salvation.

Sinner, you must have this great salvation, and I pray that God will pour his Spirit upon this audience and make you feel your need. I trust the altar will be filled with seekers, and that this auditorium will ring with the praises of redeemed men and women. Brethren, God wants us to get to real salvation-work. Christ died for the sinner; he wants to save him; and

God, in his mercy, will save him. Let us pray that this will be accomplished. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." There will be joy in heaven tonight, sinner, if you will be saved. The prophet said that God's glory covered the heavens, and that the earth was full of his praise. John heard a great multitude saying, "Holy, holy, holy, Lord God Almighty." There was a great sound going forth until it filled the whole earth and everything that was in it. All things in heaven were praising God. Yes, there is joy in heaven. Everything is filled with the praises of God. When I think of what God has done for me, it stirs me up to more diligence and fills my soul with praise to God.

Protection Against Sins One Might Commit

Now, salvation is great not alone from the standpoint of what it delivers us from, but it is also great from the standpoint of what it keeps us from getting into. Some people seem to have the idea that when a very wicked person gets saved he obtains some sort of an extra salvation. Brethren, I believe that if there is one person more than another that has reason to thank God, it is the person who has been saved while young, because he has been delivered from a long life-

time in sin. A great many have the idea that people must go deep in sin before they can enjoy salvation. I once knew a man that claimed to be a Christian, who had two children, but who seemed to put forth scarcely any effort to get them saved. I was very much interested in them; but when I spoke to him about them, he said, "I tell you, I think it is good for them to have a little taste of sin so that they will know what salvation is, and then they will know more how to appreciate it." They got a taste of sin, especially one of them, and I am afraid he will always be in it. Will you turn those precious young children of yours over to the devil, simply that they may appreciate salvation more?

Talk about this blessedness of contrast! I do not want such a contrast as that. Does it take a life of sin to give us an appreciation of salvation? If so, the angels of heaven must be miserable. So far as we know, they have had no experience of this blessedness of contrast. We can have all the contrast that we want—there is a point in contrast—but I do not want that contrast with me. It is enough for me just to contrast myself with the one who is living in sin. I then thank God for deliverance from such a life. I appreciate salvation because God has kept me out of the sin I would have gotten into; for he not only delivers the sinner from actual sins, but also keeps him

from getting into sin. Paul tells us in Gal. 1: 4 that Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." The person that gets saved early in life has just as much reason to appreciate salvation as the one who goes deep in sin.

Brethren, if you will look at it from that standpoint, I am sure that you will see the goodness of God in keeping you from committing those sins that you would have committed had you not gotten saved. When I was in school, I had sinful associates. The Lord saved my soul when I was just a young boy, but the rest of my schoolmates remained in sin. Some of them are living still, and when I see those boys, I see the pictures of sin. I know the character of their lives, and I know the darkness and sin that is there. That is all the contrast I want. Seeing them causes me to ask myself the question, "My God, had it not been for the saving grace of God when I was a young boy, would I have been in the ditch tonight with some who were formerly my friends?" Who knows?

Some one may say, "Perhaps you were a better boy than they." But the Bible talks about people being led captive. When people are unsaved they can not tell for sure where they are going. Many a man, when being led forth to the gallows, has said, "I never expected to be here." But there he is at the

gallows. At one time he was an innocent boy. He never expected to come to such an end. You are safe only when you get out of the devil's hands. I do not know how much I am saved from, but I just consider myself saved from all sin, and therefore feel that I have much to thank the Lord for.

Another Advantage of Obtaining Salvation in Youth

Here is another thing; if there is any difference at all in the greatness of salvation, the young person has the advantage. If an old man gets saved after having lived about eighty years in sin, it is indeed a miracle of grace; but there is one thing that he is not delivered from, and that is **regret**. There is in him still a regret for his past life of sin. We are not saved from regret; and if we long procrastinate our salvation, we will always think, "Oh! I wish I had given myself to God long before this."

A person who is old can never take back his life or live it over again. If he has not been saved, he knows that his life is practically ruined by sin and wasted. Salvation does not deliver one from all things, for the effect of sins still remains. But on the other hand, if one begins early in life to live to please God, one will never have to regret a past life of wrong. Is it not better for a person to be saved in his youth and then to spend his life to the glory of

God than it is for him to put off the day of his salvation until he is old, after having spent his life in sin?

Do you think that your salvation is just for you alone? Does God save you just simply in order to take you to heaven? No; he also saves you to get glory to himself, and to make you useful for God here. Though an old man is so fortunate as to get saved at last, he has, nevertheless, thrown away the greater part of his influence. Would you not rather yield your heart to God while you are young and be the means in his hands of gathering many out of the ways of sin, than to spend your life in sin and then, when your life is nearly spent, to get saved, but then be unable to work much in the Lord's great harvest-field? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Sin Involves the Justice of God

Then again, sin must not be viewed simply in the light of its effect on one's self and on society. Sin involves God; that is, it concerns the great universal law of God. The man who does acts of wickedness is not irresponsible; he stands accountable to God. The justice of God demands that punishment be inflicted on all evil-doers. The law of Moses had its punishment; but the person who disobeys the great law of

God, the law of justice, is worthy of a greater punishment than that which was inflicted on account of the disobeying of Moses' law. A man that violates the law of God places himself in debt to that law.

Nor does God ever forgive sins in the strictest sense of the term. Some people seem to have the idea that God, like they themselves, suspends his laws or passes over them. But it is not so with God. God does forgive us; but Paul says that the forgiveness is bestowed on us for Christ's sake. Christ himself has paid the penalty due to the sinner, has rendered satisfaction to Divine Justice. He tasted death for every man. God forgives us for Christ's sake; he does not suspend his law in the least even though he does love us. That is the reason why all sinners who reject the salvation of Jesus Christ must be punished for the sins committed.

Whenever we sin against God, we place ourselves in debt to his justice. We are like a man that is imprisoned for debt with the understanding that he can not get out until he has paid the obligation. Having nothing with which to pay, he is helpless. He can not get out unless some one pays the debt for him. All who are in sin are indebted to God and are liable to unending punishment. Christ has come forth and offered to bear our sins and to let us go free. When God frees us, he is freeing us from an infinite punish-

ment. If we accept Christ's plan of redemption, we will not have to bear the punishment of our sins; but if we neglect it, we will suffer an eternity in hell. In these provisions for salvation we have a manifestation of Christ's love for us. He took our place, he died for us. Oh, may God help us to appreciate more the work of Christ! Let us be thankful and praise God for this great salvation.

**Blessedness of Salvation Known Only by
Personal Experience**

Salvation is great, viewed from the standpoint of what it bestows upon us. Do not get the idea that this salvation is just a negative work, or simply a clearing out of wrong. It is more than simply an emptying out all that is bad. When God saves us, he bestows upon us something rich and glorious. He places us all in his family—the family of God—and we cry, “Abba Father.” “The Spirit itself beareth witness with our spirit, that we are the children of God.” When we look at the matter from this viewpoint, we see the greatness of the salvation of Jesus Christ. It also gives us peace. Oh, how great is this peace!—peace like the river; peace that nothing can offend. Peace is one of the fruits of the Spirit. God fills us with all peace and joy in believing, the joy that is unspeakable and full of glory.

Yes, and the love of God is shed abroad in our hearts by the Holy Ghost. Words fail me to tell you all the wonders of this glorious salvation. It is something that we can not describe. You must experience it for yourself in order to know how good it is.

Many people hesitate to believe something that they do not understand perfectly. Some say, "You must explain this salvation to me so that I can understand it." I have been trying, trying, trying for years to tell the greatness of salvation; but, when I get through, I feel that I have hardly begun. There is something about salvation that we can not convey by tongue. To do so we would have to have the tongues of angels or something else. We can not explain it. If you want to find out what it really is, you must try it for yourself.

Some people think it unreasonable that we can not explain salvation perfectly. But there is something about the religion of Jesus Christ, that unless you are a partaker of it, you can not understand it. It can not be understood by those who are unsaved. Christ said, "If any man will do his will, he shall know of the doctrine"; and when he knows the truth, "the truth shall make him free." You must yield yourself to God; then you will know and understand the workings of God's Spirit. When God sees that you are submitted to his divine law, he will show you

the truth and will fill you with his peace and joy. People are always wanting to try things first; but Christ says, "No; you must yield yourself first."

Jesus knew that Peter was of a spasmodic temperament, so when he began to wash the disciples' feet, he did not begin with Peter. But when Jesus came to him, Peter said, "Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." Then Peter yielded.

Christ sometimes demands yielding first, and then gives the understanding afterwards. (It is easy then to understand.) We are his creatures and subjects; therefore he has a right to lay a law upon us. We should humble our hearts before him. The Lord says, "Every knee shall bow to me, and every tongue shall confess to God." We should yield, we should submit; and when we do this, we can understand. People can not rightly understand all these things until they do submit; then they will know for themselves.

Suppose I have some fruit here, something that is comparatively strange to you, something that you have never tasted, and I undertake to explain to you about its quality. I tell you how delicious it is, and how

good it tastes; but owing to the fact that you have not tasted it, you can not tell what it is like. Finally you call for a little more explanation, and I undertake to explain more fully, and say, "This fruit consists of a tough skin or membrane filled with delicate cells which contain a sweet, sugary, mucilaginous juice, a little vegetable albumin, and tartaric acid." When I get through, the majority of you know just about as much about it as you did before I started to explain. But there is a way by which you can understand just what the fruit is like. Just come up and let me give you some, and you can tell what it is like just as well as I can.

So it is with salvation. "Taste and see that the Lord is good." Because you can not understand it without a personal knowledge is one reason why the prophet said concerning God's people of this age: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." There is no use for me to come to Brother Riggle and tell him about salvation. He knows more about it than I can tell him. "They shall all know me from the least of them unto the greatest of them, saith the Lord." Salvation is something

that is divine—a divine element placed in the human life. It is a great salvation. Oh, my soul rejoices in God tonight!

An Eternal Salvation

In conclusion I will say that salvation is great because it is an eternal salvation. In Heb. 5: 9 we read, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Salvation is not something that is limited to this age of time. Men stir themselves to get in possession of property and wealth in this world, and we speak of a man who is wealthy as a great man. Yet all his greatness stands for a certain length of time only. Is that not true?

Charlemagne was a great man; and when he died, he was placed in a sepulcher on a throne with a crown on his head and a scepter in his hand. Two centuries later when the sepulcher was opened, his hand still grasped the scepter; but earthly crowns and scepters gave him no authority in the next world. All of his greatness remained this side of the tomb. When the time came for him to die, he went out of this world the same as all others go out. Death placed him on the same level with other people. Death is the great leveler; it brings us all down. We talk about greatness, but I say that the greatness of this world is

nothing compared to the greatness of salvation. Let us appreciate the fact that this salvation is something that lasts forever and ever. When this old world has passed away, salvation will still continue on to all eternity. Halleluiah! Glory to God for his great salvation!

Exhortation to Obtain this Great Salvation

Sinner, don't you want to get saved? Did you not come to this meeting for the purpose of giving your heart to God? Do so right now. Get saved, and enjoy this camp-meeting from now on to the end. Get right with God tonight. There is deliverance for you. You will not be like my brother-in-law several years before he heard this great truth. While he was at a certain meeting, he became somewhat concerned about his soul. He didn't know how to get saved, but he felt the load of sin on his heart. After he had knelt at the altar, the preacher came to him, and said, "My friend, it is a great burden of responsibility that you are taking upon yourself tonight," and the seeker felt like crying out, "Oh, Lord!" He didn't know whether he wanted salvation or not if it was going to be a great burden. The preacher did not tell him how to find salvation, so he went away from the altar without finding the salvation he was looking for.

Some time later God sent one of his true ministers

to that place. My brother-in-law did not know that there were any real saints on earth, so he said, "I am going tonight to see their wings." He did not see any wings; but he saw them lift up their hands when they were singing, and the truth they preached took hold upon his soul. He went the second night, and the third night he went to the altar and began to cry to God for salvation. Having had instructions, he now understood how to get saved. He poured out his heart to God, and God forgave his sins, and filled his soul with joy. That is the kind of salvation we bring to you tonight.

One thing further, you will find deliverance from all the burden of sin. Christ says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This is the kind of salvation you can get—the kind that lifts the heavy burden of sin and gives you peace and soul-rest. Will you come tonight? Friends, will you give yourselves to God right now? If you are ever saved, you will have to do so sometime. You expect to be saved sometime, do you not? "Now is the accepted time, now is the day of salvation." "How shall we escape if we **neglect** so **great** salvation?"

HAVE YE RECEIVED THE HOLY GHOST?

F. G. Smith, Lacota, Mich.

I wish to call your attention to some of the truth concerning the Holy Ghost and his work in the hearts of men. I will begin reading at the first verse of the nineteenth chapter of Acts: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." A number of things are implied in this language of Paul's: that there is a Holy Spirit, that the Holy Spirit is given to men in some special sense, that the Holy Spirit is given to believers, and that he is received by men subsequently to the time when they become believers in Christ. "Have ye received the Holy Spirit **since** ye believed?" Now, I trust that God may make this question applicable here today.

To Whom is He Given?

Salvation is not of ourselves; it is the gift of God. The work of God does not lie wholly in our hands, but Jesus accomplishes his work through us by his Holy Spirit. It is essential that we know something

about the Holy Spirit and his workings, and that we have him. If we expect to be successful as the people of God, we must have the Holy Spirit. This is important. It is made very prominent in the New Testament. We trust that those who are here today and have not the Holy Ghost may feel that they must have him. "Have ye received the Holy Ghost since ye believed?" That is the question.

The Holy Spirit is given to the believer—the obedient child of God. In Luke 11: 13 we read, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Christ compares the parent's love for his children with God's love. He says that the heavenly Father is more willing to give the Holy Ghost to those who ask him than parents are to give good gifts to their children. So, then, the Holy Spirit is given to the children of God. Peter, on the day of Pentecost, said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). Those who repent and meet certain conditions are the ones that afterwards will receive the gift of the Holy Ghost. Again, in Acts 5: 32, we read, "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given

to them that obey him." Here also we see that the Holy Spirit is given to obedient people of God. Paul says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1: 13). Now, the first point is that you have to obey the Lord and repent, after which you will receive the gift of the Holy Ghost. This is God's plan, and he always works according to his own plan.

People can not make God come to their ways. The apostle Paul says, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I **should** not be the servant of Christ." My purpose is not to persuade God to accept some other way, but to persuade men to submit to God's will. Are we trying to persuade God or men? We are trying to persuade men to measure to the standard that God has given—God's plan of saving them. First they must repent and become believers in Christ by faith; afterwards they receive the baptism of the Holy Ghost. It is necessary that we present this point of truth clearly to the people that they may obtain a definite experience. I trust that the Lord may help us to understand the Word as it is.

God has his own plan of saving men. We must hold up Christ, for it is Christ who saves. When we

preach the doctrines of the Word of God, we preach Christ. When Philip went down to the city of Samaria and preached Christ unto them, devils were cast out of the people, and they that were sick were healed, and when they believed Philip they were baptized, both men and women. Preaching Christ means preaching healing and all other doctrines that Christ has authorized us to preach. So I believe in preaching Christ, I want to preach Christ as the apostles preached him. I want to hold up the truth that Christ himself has given. And if we hold to the truth that God has given us, we shall have definite results, and he will make us successful in his ministry.

When is He Given?

The Holy Spirit is given at a time subsequent to conversion. In Acts 2: 38 we read, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In the words of the text that I first read in Acts 19 we find that the Holy Spirit is to be obtained after we become believers, for Paul said, "Have ye received the Holy Ghost **since** ye believed?" They had not. Paul gave them some instructions. Then in verse six we read, "And when Paul had laid his hands upon them, the Holy Ghost came on them."

So they received the baptism of the Holy Ghost after they were believers in Christ. They were heathen people, I suppose; at any rate, they were men living at Ephesus, and there they received the Holy Spirit. Later Paul wrote to this church (Eph. 1: 13) and said, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Then, they received the Holy Spirit after they believed in Christ. The fact is, God's plan of saving men is applicable to all nations.

"Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Ghost (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands upon them, and they received the Holy Ghost" (Acts 8: 14-17). There is no way to identify these two instances for they occurred in two different meetings, held by different men. Philip held the first meeting and afterward Peter and John came down. While in a certain city of Asia Minor I met a man who was making quite a stir in that place, and began talking with him. He soon came to the point where he actu-

ally denied that the words of the apostles were correct. He said we must receive the Holy Ghost when we become believers; that we must get saved and sanctified all at one time. I pointed him to the history of Paul in this case, and other New Testament examples of two works of grace. He did not take the course I thought he would and attempt to explain the texts according to his own idea; he frankly acknowledged that that was the way it was in apostolic times, but, he said it was all a mistake. I told him that if it were all a mistake, it was rather late in the day for us to begin to correct it. I am satisfied that the work was started right, and that as it was started then so it must continue now. If men were saved by two works of grace then, God saves them that way now, and we must conform to that standard.

In Cæsarea was a man named Cornelius, a devout man, who prayed to God always, and gave much alms to the people. His prayer was heard and answered by an angel. (Read Acts 10). You are acquainted with the circumstances and know that Peter also received a vision that he should go and visit Cornelius. And when Peter went, he found that Cornelius was a man truly justified before God. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh

righteousness, is accepted with him." Thus, we see that Peter recognized Cornelius as a man accepted with God.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all): that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 15: 34-38). Peter said, "That word ye know." It was not the law of Moses that came from Sinai, but it was the message that went forth from Galilee—the gospel of Jesus Christ. Cornelius knew, then. We are not told how he knew this, but we do know that Philip had been there before this time, and we also know, that at a later time, at least, Philip's home was there, for it was at Cæsarea that God poured out his Spirit upon the daughters of Philip, and they prophesied.

Now, suppose this gospel had come to Cornelius and he had refused to accept it, had opposed it. Do you think his alms and prayers would have been accepted before God? Do you think that Peter would have testified that this man was accepted of God? In view of the fact that he was accepted of God, it certainly

proves that he had accepted the gospel. He was accepted of the Lord, not on the ground of Old Testament righteousness, but because of his having accepted the gospel as truth. Praise the Lord! We shall read from the forty-fourth verse to the forty-seventh: "And while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

In John 14: 16, 17 we read, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." This teaches very clearly that the Holy Spirit can not be received in this special sense by unsaved people. "Have ye received the Holy Ghost since ye believed?"

Cleanses the Heart from Inbred Sin

Now I wish to refer to the work of the Holy Spirit in the heart. I will consider the negative phase of

the subject first. The negative work of the Holy Ghost is to sanctify; that is, to cleanse, or purge. In Rom. 15: 16 the apostle says the work of the Holy Ghost is to sanctify, or cleanse—"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The Holy Ghost is the cleansing agent, and sanctification is the effect. We find, then, that when the Gentiles received the Holy Ghost they were sanctified. They were sanctified by the Holy Ghost (Acts 15: 8, 9). Reference is here made to the time when Peter visited the household of Cornelius as I have already mentioned. Here Peter says: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." God gave them the Holy Ghost and purified their hearts by faith. Therefore the negative work of the Holy Ghost is to cleanse, or to purify. He purifies the heart when he enters.

In Tit. 3: 5, the apostle Paul referring to God's plan of redemption, says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly." Let me call your attention to the fact that

he saves us by washing or regeneration and the renewing of the Holy Ghost. Salvation, then, is two-fold. There is a washing of regeneration and a renewing of the Holy Ghost. I have met people who declared there was no cleansing work of the Holy Ghost. They say it is simply a gift of God to man. But Paul classes the work of the Holy Ghost with salvation-work. Salvation is redemption, is it not? If we are saved by the renewing of the Holy Ghost, that is proof enough that it is a work of the Holy Spirit performed in us. If it were true that in justification, or conversion, our salvation were complete and our hearts were made perfectly pure, the Holy Ghost, then, would be given in addition to salvation; or, in other words, when we had full salvation we should receive in addition the gift of the Holy Ghost. But Paul says that we **are saved** by the renewing of the Holy Ghost. Therefore the renewing of the Holy Ghost is a part of salvation-work. That proves clearly that there is something in man that the Holy Spirit operates upon and removes. What is there in the heart of the believer that needs to be cleansed out? It is that nature of sin—the Adamic nature, the original sin. The Holy Ghost operates in the heart of people and cleanses them from the sin that is born in them.

When a brother was preaching about all children

having a disposition to do evil, a lady in the congregation arose and said, "My child has no sinful disposition like that." Then the brother said, "The Bible teaches that we are by nature the children of wrath even as others." Before he finished the discourse that child had a contrary spell, kicking and squirming on the floor. The brother said, "Sister, what is the matter with that child? Is that the holiness of God?" She did not know what to say. There was something in the child that was not like God. It is a fact that in children there is a sinful nature, a disposition to do wrong; children are born that way. When we are born we are one degree below the plane of perfect holiness, are we not? A line may be drawn called the holiness of God; but I would have to represent the holiness of a child by a line on a lower plane, for it is one degree below the holiness of God.

Children are not sinners until they become old enough to know right from wrong. When the child understands of itself, and then does wrong, it becomes dead in trespasses and sins. In other words, it takes upon itself the life of sin. That is the condition that all of us who have reached that age of understanding have been in. Those who are dead in trespasses and sins are two steps below the plane of perfect holiness. The plan of God in New Testament redemption is to restore man to the plane from which

he fell. If there are two steps downward, suppose you undertake to go back, how many steps will there be? Are there not as many steps going up as coming down? Certainly. And then, the last step that you take going down is the first one going up. What is the last step going down? It is that one that the child takes when it takes upon itself the sinful life.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." When we give ourselves to God and repent of our sins we then become converted. Jesus says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." A justified man stands where the child stands—both are clearly justified in the sight of God. Bless the Lord!

When a man knows he is saved, he is just as if he had never committed any sin. He stands in God's sight justified. Is that not glorious? Yes, indeed. A converted man is as a little child. He has the Adamic nature yet, but that is something for which

he is not responsible. A man can repent of only those things that he himself is responsible for, therefore he can not repent of the nature that is in him. Many people have tried to live holy lives, but were awakened to the fact that there was a "foe in the temple, not subject to God." This "foe" accounts for the inward bent to evil. Though man repents and forsakes the wrong, yet the disposition is there, and he knows that he is "prone to wander." He should then understand what Wesley meant when he said;

"Here's my heart; oh! take and seal it;
Seal it for thy courts above."

Brethren and sisters, do you recognize in you a disposition that is hard to control—something that is trying to lead you astray? Then pray: "O Lord, take and seal me; give me that Holy Spirit of promise that I may be cleansed and made pure." I pray God to touch every unsanctified heart here today and to make it pure and holy. Brethren and sisters, God wants you to begin to seek for the experience. God wants you to have it. Though men or women have this inward bent to evil, the Lord can take it out. When we began preaching this truth in Syria, the people thought they could never reach that standard because they had so much of what they call "hot temper." This troubled them so much that when we

began to preach about full salvation, and tell them that the Lord would take out the entire evil nature, they said, "That can not be." They did not think that they could get the experience. Some of them finally understood that holiness was God's plan of saving men, that God has but one standard of truth, and that God has one salvation for all nations. God will take out of our hearts that spirit that stirs up—that disposition to do wrong that something which is difficult to restrain. O dear friends, this is good! Get rid of sin; get cleansed from all impurity—that nature of sin itself.

Now do not forget that this is the second work. First, you are saved of all your actual transgressions and become a believer in Christ. Afterward you receive the baptism of the Holy Ghost, which purifies your soul from the nature of sin itself.

But I am not going to present the work of the Holy Spirit negatively and then stop. Salvation is more than just simply emptying out that which is bad. There is a giving of something that is good, and every man or woman that is sanctified has that something. Brethren and sisters, that positive something is what I want to dwell upon particularly this morning. Of course, the thing that we feel the most is the thing that our attention is called to the most. Some who are filled with the disposition to sin are looking more par-

ticularly for cleansing. They are more interested, it seems, in that than they are in the infilling of the Holy Ghost. You must, however, comprehend that there is a cleansing of the heart and also an infilling of the Holy Ghost. Some people do not think that there is anything positive about the second work of grace except that it is a redemption from the bent to evil. But we are not cleansed from sin and left that way; we are also filled with the Holy Spirit.

Gives Power

The positive work of the Holy Ghost is to fill the heart that has been made pure. We will receive power. In Acts 1:8, we read: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Brethren, do we not need that? When we consider the work that God desires us to accomplish, do we not feel the need of special power? It is in the Holy Spirit, there is where we derive our power. We need it; we must have it. Paul says, "I can do all things through Christ which strengtheneth me." We might hold up before the people the necessity of receiving the Holy Ghost, but we must first get that power ourselves. We need the power that the apostles had. Before the day of Pentecost

Peter seemed to be very forward, humanly speaking; but when it came to the test he was filled with fear. Even a little maid frightened him, and he denied Christ; but after he was filled with the Holy Ghost he was a different man. He was not afraid, and when people saw the boldness of Peter and John "they took knowledge of them, that they had been with Jesus." "Have ye received the Holy Ghost since ye believed?" Brethren that is what we need.

The Holy Ghost put boldness into their souls, and it will do the same for us. O brethren, let us recognize that our strength is in Christ. There is power in him. "Ye shall receive power after that the Holy Ghost is come upon you." Have you received it? If you have, then abandon yourself to that Holy Spirit and let him use you. It is not you, but the Spirit of God that is working in you. I trust you will let God have his way. If you know you are sanctified, step out boldly and let him use you.

Guides and Comforts

Another phase of the Holy Spirit's work is to guide us. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16: 13). We need the Holy Spirit as our guide,

do we not? What do we know of the future? We know not what will occur within the next hour. It is, as it were, in the dark, but we are not left alone. The Holy Spirit is our guide, praise the Lord! and he will guide us into all truth. As one poet has said, "I may not know the way I go, but oh, I know my guide!" And we can trust ourselves to the leadership of the Holy Spirit and go on boldly. We must not overlook the necessity of being filled with the Holy Spirit in order that we may understand the Word of God as his truth. When the anticleansing heresy was being preached, a brother said, "When people deny the real work of the Holy Spirit, it is a sure proof that they do not have it." That is true. If we are not under the direct leadership of the Holy Spirit, we can not expect him to guide us. Let us give ourselves to the Holy Spirit and let him lead and guide us into all truth.

The Holy Spirit is a comforter. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14: 16, 17). The Holy Ghost, then, is a real comforter to us. Brethren, we need just such comfort as the Holy Spirit only can give. There are times

when we feel that we have come to the end of human resources or ability; there are times when everything is dark; just then the Holy Spirit will speak words of comfort and consolation. When the time of persecution comes and people speak evil of us, then the Holy Spirit comes and lifts us up above the trials. This is something positive. I trust that God will help us to appreciate it more and more.

Increases Fruitfulness

The Holy Spirit will increase our fruitfulness. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15: 1, 2). When we are in Christ we are fruit-bearing branches. Those who do not bear fruit are cut off and thrown away. But those that bear fruit are purged so they can bear more fruit. The work of purging is a cleansing. Why are they purged? In order that they may bring forth more fruit. When we are saved, or converted, we experience the love of God in our souls—the love that reaches up to God and out to men, but that love is increased when we are sanctified, for "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Unifies the People of God

Another point is this: the Holy Spirit unifies the people of God. Christ in praying to the Father (John 17: 17, 20-23), says, "Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Here we find that it is sanctification, which is received by the Holy Ghost, that brings God's people together.

Christ died that he might bring together "in one the children of God that were scattered abroad." We are brought into the unity of God's people when we are fully saved; we are made perfect in one. The Spirit of Christ is sent forth, and it performs the work in the heart. The new birth saves us and unites us with God's people, and the baptism of the Holy Ghost perfects us in one. It takes out of our hearts the thing that causes carnal divisions, and the people of God flow together in one. We can try all we like to

make unity, but God has his way of making unity. When he gives us heart purity, we soon have unity. Let us not overlook the fact that the cause of division is generally in the heart. It is more in the heart than it is in the head. When we flow together in unity, and our hearts are melted together, we can better understand each other. Oh, thank God, the baptism of the Holy Ghost takes out carnality and enables us to flow together in one.

In order to flow together in unity we must be joined by the Spirit's fire. We must get into the fire and get our hearts melted together. Some people preach against division, but God's way to make unity is through the fire. Get the fire in you. It takes the fire to melt you so you will flow together in one. If you take several pieces of lead and put them into a large pot over the fire they will soon be melted together; they will then flow together because they are melted. Some people are a long time in getting into unity. Do you know why? Because they are so large—and the large pieces melt last. But one thing is true; if they stay over the fire long enough, they will finally melt all right. Some people try to get others to believe alike and still they are carnal and full of division themselves; but unity is in the heart. When God works in the soul he accomplishes an experience that is bound to come into line with God's Word. It is a

fact that God will bring us into line with his truth, in every respect, but the work must begin in the heart. The melting-process will bring us together.

‘Sanctify them that they may all be one.’ There are people today that say we can not be one. But Christ brings about unity when we submit to his plan. You can not get the people into Bible unity by bringing different creeds together. That is the spirit that is prevalent, and if we are not careful, brethren, the enemy will try to get the idea into us that God’s plan of unity is no different from “union.” I saw two pictures once. The first picture was that of a number of animals—lions, tigers, panthers, mules, etc.—standing in a circle with their tails all tied together in the center. They looked as though they were in a very uncomfortable position. The mule was kicking, the lion was roaring, others were howling, and the mule’s foot was right over the lamb’s head. Was not the lamb in a dangerous place? That was a picture of “union.” They were having a very hard time. Do you not know that the natures of lions, bears, and tigers are not changed by tying their tails together? Does not each one have a different disposition? The only thing that hindered them from having their own way was their having their tails tied together. Then there was another picture—that familiar one of the Shepherd carrying a little lamb in his arms and fol-

lowing him was a flock of sheep. "My sheep hear my voice and they follow me." Above this picture was one word, "unity."

If you deviate from God's only plan, true unity will never be the result; but if you get the experience of salvation and afterward receive the baptism of the Holy Ghost you will be cleaned up and be one with all the people of God, "made perfect in one." Some people tell us that that can not be accomplished, for men are of so many minds that it is impossible to get them united in this way. Now I wish to say that that is a mistake. In the Lord's prayer concerning his disciples he said, "Sanctify them that they all may be one." On the day of Pentecost there were about three thousand added to their number. At another time the multitude were about five thousand. I do not know whether that included the three thousand, or whether it was five thousand additional ones. But in either case five thousand were actually there, and there were being added to the church daily such as were being saved.

In the fourth chapter of Acts we read of the arrest of Peter and John. The rulers and elders commanded these apostles not to speak at all nor teach in the name of Jesus, but when they were released they went back to their own company and reported what had been done to them, and when the church heard

it, they lifted up their voices to God in prayer. The brethren did not say, "Well, Peter you are always getting yourself into trouble. Use a little more wisdom, and you will not get into trouble next time." No; they lifted up their voices in prayer to God: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word And when they had prayed, the place was shaken where they were assembeled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul."

Brethren, do not tell me that the unification of God's people can not be accomplished. It can be accomplished in God's way. When people unite their hearts together and take their stand with the people of God he will sanctify them and they will all be of one heart and one mind. "And they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." Paul went among the Gentiles preaching the same doctrine. They were all one in Christ Jesus, both Jews and Gentiles. Praise the Lord! It works the same in our hearts today. It makes no difference whether you are an Englishman or an American, or what you are,

if you come to God and submit to his plan you will all come out the same way. Brethren, unity is a grand thing. It is the outcome of the proper experience of sanctification and holiness.

Qualifies for Service

Another thing that is positive about the work of this baptism of the Holy Ghost is that it fits us for God's service. Christ instructed his apostles to tarry in the city of Jerusalem until they were endued with power from on high, and then they would be fitted for their work. In 2 Tim. 2: 21 the apostle Paul says, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." Brethren, it is necessary that we tarry until we are endued with power from on high. That is the secret of our power and success. Today men are placing too much confidence in education. I have nothing to say against the proper use of our education, but when we substitute these things for God's work in the soul, we make a mistake—a sad mistake. The first and most important thing is the work of God in the heart. People sometimes say, "I have heard a great many preachers, but I never heard any one preach as you preach." Do you know why? Thank God, we are filled with the Holy Ghost. We preach the truth, by

God's anointing. The truth not only will enlighten the mind, but will touch the heart. God wants us to have a Holy Ghost message. We need a fresh message every day. Lord, help us not to make any mistake along this line, and the desired result will be accomplished—souls will be baptized by the Holy Ghost.

The minister that does not have the baptism of the Holy Spirit is not qualified to bear God's message. As a result of his preaching there will be division. We must have a sanctified ministry. I thank God that we do have a sanctified ministry—sanctified and filled with the Holy Spirit. A minister that is not sanctified is not ready to go; we must tarry until we are endued with power from on high.

Evidence of Having Received the Holy Spirit

Now, concerning the evidence that we have received the baptism of the Spirit, some say it is speaking tongues, and that if a man does not speak with tongues he has not yet received the baptism of the Holy Spirit. Well, what does the Bible have to say about these things? The first evidence is that in the baptism of the Holy Ghost our hearts are cleansed from the inbred sin. In Luke 1: 77 we find these words, "To give knowledge of salvation unto his people by the remission of their sins." According to this, remission of sins is the evidence of salva-

tion. Now as that is the evidence of salvation, then the cleansing of the inbred sin is the evidence of sanctification, or the second work of grace. When you are free from the inbred sin, that is an evidence, a grand evidence, the very thing some of us were looking for.

That is not all; there is a positive evidence. Is it speaking with tongues? or the ability to jump and shout? The Word of God must settle every question. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10: 14, 15). What is the evidence of sanctification? The Holy Ghost himself is the evidence. Not something that the Holy Ghost will do or can do, but the Holy Ghost himself. His Spirit "beareth witness with our spirit that we are the children of God." God's Spirit comes to our hearts and we are satisfied that we have him. Praise the Lord!

If I present Brother Blaney with a watch, what is the evidence that he has that watch? Is it the time-keeping qualities of that instrument? Why it is the fact of possession itself. It is not what the watch does, or can be made to do; it is the watch itself. This is a satisfactory evidence to him that he has it. So also it is not what the Holy Spirit does, but it is the Holy Spirit himself, that is our evidence. And

we should keep this in our minds. The evidence is not speaking with tongues, it is the Holy Ghost himself. Do we need a witness to testify to us that the sun is overhead? No; it stands for itself. It does not need somebody to testify for it. Do we need to have some one to testify to the Holy Ghost? No; he stands for himself. "Have ye received the Holy Ghost since ye believed?"

The work of the Holy Ghost is very important. In the first place it purges the heart. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). "Blessed are the pure in heart, for they shall see God" (Matt. 5: 8). God wants us to be perfect and holy. It is the thing that fits us for service here. It qualifies us to accomplish what God has for us to do. You shall receive power and then accomplish the work of God. A man that is sanctified is a vessel unto honor and prepared unto every good work.

Spiritual Gifts

In addition to this, there are special works of the Holy Spirit. I wish to call your attention to 1 Corinthians 12. The apostle begins with these words: "Now concerning spiritual gifts, brethren, I would not have you ignorant." In verses 4 to 11 he says: "Now there are diversities of gifts, but the same Spirit. And

there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

In this scripture we have the works of the Spirit as special gifts to all who receive him. Here are special things. The Holy Spirit manifests himself through particular individuals in special ways. All these work by that one and the selfsame Spirit that divides to every man severally as he will. The idea that one of these particular manifestations is a proof that the Holy Spirit is received, is a mistake. The idea that people do not have the baptism of the Holy Ghost unless they speak with tongues because this scripture places tongues under the gifts of the Spirit is a false one. "Dividing to every man severally as he will." The Spirit himself will do that. We might read here

in the latter part of the chapter (v. 28): "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." God has set all these things in the church. Are all apostles? No, of course not. Are all prophets? No. Are all teachers? If they were, who would be taught? Are all workers of miracles? No. Have all the gifts of healing? Do all speak with tongues? No. Do all interpret. No. "But covet earnestly the best gifts."

I hope that every one of you here today will get this truth in your mind, because you need it. The Spirit divides to every man severally as he will. If God gives you the gift of prophecy, thank him for it, and use it to his glory. If he gives you the true gift of tongues, make use of it to his glory, but he wants us to be able to use the tongue that we already have. Some people sing, "Oh for a thousand tongues to sing my great Redeemer's praise," when another can hardly live in the house with the tongue that they have. They talk, talk, talk, talk. If God does not give me the gift of tongues, I am not going to hunt for it as some people do. They get under a strain and work, work, work, trying to get the gift of tongues, until finally they get something, but it is a deception. It causes them to make many outward manifestations,

therefore they think it must be of God. Do you know that the devil can talk with tongues? Does he not understand every language? If the devil could talk through a snake in Eden he can talk through a person now. Brethren, beware! Hold the truth before the people.

Now, when people are not in harmony with the fundamental doctrines of the Bible there is something wrong. Let us stand for the truth. We ought to bring before the people something positive. When they are cleansed from the inbred sin they expect to receive something in place of it. I believe that if we look to God and get the burden of this upon us that the works we have mentioned will be known more than they are now. When people pour out their hearts to God, they expect God to give them something. And if he wants to give them the gift of prophecy or the gift of healing he will do so; and they will receive something definite from him.

I do not like to see people come for sanctification in a calm, easy, careless way, not expecting to receive much change. When the Holy Spirit comes into our hearts, we receive something real. It is not simply emotion, although there is an emotion that comes from God. It manifests itself in different ways in different people. I thank God for the glorious emotion within. But the Holy Spirit and its work is some-

thing real, something definite, something grand. "Have ye received the Holy Ghost since ye believed?" If not, I pray God to help you to seek him today.

UNITY VERSUS DIVISION

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In the beginning of my discourse I wish to contrast the way that Jesus Christ planned for God's people with the way that man has devised. In talking about Christ's way and man's way, I do not want to condemn any one for his preferred religion, nor condemn anything that people believe necessary; I wish only to show you that there is but one true way, and that is Jesus' way. Jesus says, "I am the way, the truth, and the life." I acknowledge that the different man-made ways—the many denominations of the world—have done a great deal of good, and that there are Christians in all these different denominations; but I wish to show you that a great deal more good could be accomplished if all Christians were together. Do not get the idea that I am trying to unchristianize people. That isn't it. Instead, I am telling you that Christians will do more good than they can otherwise if they all come together in the unity of the faith. This will cause no ill feeling, I am sure, for all will agree that that statement is very reasonable.

Christ's Way—Unity

I have before you [pointing to a diagram] two vines, to which I want to call your attention. This

one represents the Lord Jesus Christ, who said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Now then, the idea that some people have concerning that scripture is that Jesus is the vine and that the different denominations, called churches, are all on that one vine. But that is not the correct exegesis of this scripture, for Jesus said, "If a **man** abide not in me, he is cast forth as a branch." Every man and woman that belongs to the Lord Jesus Christ is a branch in this vine. "I am the vine, and **ye** are the branches," you as individuals. Every child of God belongs to the Lord Jesus Christ, and is a branch of the vine. From this vine the Christian gets his life.

We are not going to unchristianize you by telling you that man has made a mistake in thinking that the denominations are the branches. What you think in this matter does not necessarily affect your salvation. We wish you to see that all Christians are in the vine and that they should be one in Christ. Jesus prayed that all believers in him might be one, even as his Father and he are one (John 17: 20, 21).

Man's Way—Division

But man was not satisfied to take the Lord's way; so something else had to be done. Some people reason even now that it would not do for all to believe alike; they seem to think that if there are two thousand people in a town there should be four or five churches. Some people say it is not possible for all of us to believe the same doctrine.

I believe the different churches have done a great deal of good. Anybody that is reasonable in his views will acknowledge that the different denominations have done much toward evangelizing the world. But could not a great deal more have been accomplished had Christians maintained the unity of the faith? Division in a town has a bad influence on the town. Let one business man get on one side of a question and another on the opposite side, and then begin to pull at each other; and you will find that very soon such division will begin to have a bad effect. Go into a neighborhood where there is a division over school affairs, and you will find that much harm results because of the people's being divided. Division hurts anything. Every time a thing is divided, it is weakened. Knowing that it was not best for his people to be divided, Jesus designed that they should be one.

This [again pointing to the diagram] will represent

the fruit of this vine. The vine that God planted and the branches that belong to that vine bear the same fruit. This vine to the left represents man's ways. It does not represent true Christianity. The diagram shows you that the fruits borne on this vine are different. Every denomination is just a little bit different from any other. Each has a different creed. "But," some say, "we took our creed from the Bible." Yes; but why didn't you take the Bible? If every one would take the Bible and only the Bible, all Christians would be brought together and would be one.

Not long ago some one said, "You [referring to some who advocate unity among God's people] are just like the rest of us. You want us all to come to your church." Some one answered, "We will come to yours provided you will just write down in your creed everything that is in the Bible." Some people think that the church of God is a sectarian institution. The church of God includes all of God's people everywhere. I declare that the church of God is the most liberal organization that has ever been founded. The only thing required in order for one to be a member is for one to take the Bible and live up to its teachings according to the light one receives from God. Catechising according to men's ideas is unnecessary, but a measuring of one's life to the Word of God and to the life of Christ is required.

Now, we will turn to the second chapter of Jeremiah and read the twenty-first verse. God said to ancient Israel, "Yet I had planted thee a noble vine, wholly a right seed: how then are thou turned into the degenerate plant of a strange vine unto me?" Likewise, in the morning of this dispensation God planned that his people all be one, but man has advocated other ways. If people in the days of the apostles could be one, we can be one.

In 1 Cor. 1: 10 we read, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." If oneness was advocated by the apostle Paul, we can advocate it. If the people could believe it and practise it in that day, we can today, because God is the same God and salvation is the same salvation. If God puts us into one body, we can stay there and advocate the one church of Jesus Christ, according to what the Bible teaches. There is one God and there is one Bible, one Holy Spirit, one Savior, and one way. There is also only one heaven, and if we all go to heaven, we must go the way that Jesus marked out. God's people all want to go the same way. Many who belong to different denominations are longing to see the time when God's people will all come together

and be one. Many of the children of God are praying to that end. Many of God's people have been deceived and scattered abroad in the various man-made divisions, but the time has come when God is gathering his people together into the unity of the faith and into one fold. In speaking of the Gentiles, Jesus one time said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." He broke down the middle wall of partition and made all the people, both Jews and Gentiles, one in him. If he could do that, he can make us all one; and we rejoice to see the time when we can all come together.

Natural for God's People to Be Together

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. A stranger will they not follow" (John 10: 1-5). Jesus

declared that his people would hear his voice, "My people hear my voice" (v. 27).

The very nature of sheep is to stay together. A flock will never get divided until something out of the ordinary disturbs them. You put a hundred head of sheep in a thousand-acre pasture and you will find them practically together. They love unity. They naturally stay together until they are disturbed. What do you need to do to divide a flock of sheep? A brother says, "If you let a dog in there, he will scatter them." They become alarmed and excited. Also if a wolf is allowed to go in among sheep, they will be divided. You will find a few in one place in the pasture and some in another. Why? Because they have been disturbed. They look excited too. Now what would need to be done to keep them divided? What would you do to keep sheep divided when they were divided in one pasture? Put a fence around each flock. If you would not, they would all come right back together. Why? Because they love to be together, and as soon as the excitement was over, they would come together. Isn't that the way sheep do?

So it may happen with God's people. They are sensitive to danger, and when something comes around that might destroy the unity of God's people, they become alarmed. You may think, "That is an awful

thing." Nevertheless it is a fact that some become excited, and you may find them, before they are aware of what they are about, pulling off and getting a few together by themselves. That is one way that God's people were divided. Then while they were scattered and divided, a fence was built around them, and they were held apart. But what is going to take place? The time is at hand when God Almighty is cutting down the fences and the sheep of his pasture are flocking together again. And it is unnecessary for anyone to take a club and drive them together.

Some people, when they preach on unity, take a club and try to drive the Lord's sheep together. That is not the thing to do. Let us get the fence out of the way; when we do, the sheep will all come together, and there will be unity. God's people love unity. The only way to keep them separated is to keep a wall between them; for when the wall is pulled down, they will naturally come together.

Sometimes when the children of the Lord who are separated from the others find out that they do not need to be, they do not wait for fences to be pulled down; they just jump over. When one old brother got his eyes open through hearing some one preach on division, he said, "Out of Babylon I come. Glory to God!" He jumped out. God wants his ministry intelligently to set this doctrine before the people

so they can see their privilege and do his will. It is not what we say, but what God says; and when his people are convinced that He wants them to come together, they will do so regardless of what church they have belonged to. Why? Because, as Jesus said, "My sheep hear my voice, and I know them, and they follow me."

One Cause of Division

Another thing about sheep staying together. When one gets a little sick and puny, it goes off to itself and lies down. Another one gets puny, and it goes off some other place. And the cripples do the same. When sheep become ill affected in any way, then they become discouraged apparently, and stray off and become scattered around. But I will tell you what will happen when one of these sheep that have been sick and strayed off gets well; he wants to go back to the flock, and by and by you will see him returning to the flock. What do the other sheep do? Run up and fight him out? No! They turn around facing him, and look. Then they welcome him back. Sheep, you know, look a great deal alike. I have known sheep that were lost from a flock to return, and I have tried to keep track of one, but would lose him right away. Then when I would find him, he would be right in the middle of the bunch. Just the very

moment that that sheep got into the fold, the other sheep all came around him and made over him until in a very short time he was completely surrounded.

When those who have wandered away from the fold of Christ return, God's people all welcome them back. Glory be to God! I tell you, they don't feel bad when they get back. Brethren, I believe that God's sheep are all coming back together, don't you? When they are once out of division, it is not far to unity.

Division Condemned

How is it that when God made Jesus to be the one true vine, and individual believers in him to be the branches, that man has turned away to another vine? I do not want to say anything this afternoon but what is good. I am satisfied that I have no idea how many denominations are represented here; but I am glad to tell you that if you are a child of God I can take you by the hand and bid you Godspeed in your efforts to do good for the Lord. The thing that separates you from me—the thing that divides God's people wherever they are—that thing is what God condemns, and not those who have been divided. It is the principle that we are against, and not the people. You need to get that thought.

I have heard some preach on unity and preach it in a way that drives the people away from the truth.

I thank God that the time has come when God's people are going to find out the truth in a way that will win them to the great oneness of the fold of Christ. One of the great Baptists, living, I think, in New York City, said, "Brethren, the thing that is confronting us today is this doctrine of unity. It is the next thing we have to face." I agree with him. The doctrine of unity is what is going to take the world as far as God's people are concerned. God's people are all coming to the unity of the faith when they understand what has caused the divisions.

In the twenty-third chapter of Jeremiah we read, beginning at the first verse: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." I want to tell you that no one who is really a child of God is intentionally trying to divide God's people.

Instead that one would be glad to get them together. The thing is to know how.

When we were holding a meeting in Oklahoma, a certain brother came out and listened very attentively. I noticed him four or five days, or nights. He didn't say a word, but he kept his eyes constantly on the preacher. One day he nodded his head, and said, "Amen," and pretty soon he said, "Amen; that is the truth." The next night he came back, and it seemed he was real anxious. It was not long until he had a little story to tell. He said, "I see where the trouble has been: my heart has been right, but my head has been wrong." He came out and accepted the faith. He had no more salvation than he had before; but he walked in the new light as God gave it to him. He had conceived in his mind some things that were contrary to God's will, and these had separated him from others of God's people. God does not want that. If you are a Methodist and your neighbor is a Baptist, one may be just as good a man as the other; but the trouble is you are separated from each other by unbiblical division, and when the church-bell rings Sunday morning, you go your way and your neighbor goes another way. Such does not please the children of God. If you are truly a Christian, you do not like that. You would rather have the joy of being together, wouldn't you?

Economy of Unity

I was preaching recently in a town of over 40,000 inhabitants. "Give me an approximate estimate of the churches in this town," I said. "While I am talking, you figure up how much money is spent for church property and for preachers in your town." They figured a while, and finally they called my attention, and said, "\$4,000,000 spent on church property and the preachers." I said, "I can take \$100,000 and build a house of worship for all the church-going people in this town. \$2,000 would pay a minister to preach to all the people. Look at the money that would still be left for God's work. The people have liberally given their means, but one trouble is that this money is tied up in church property. If all the people would come into the unity of the faith, then they could have more money to use in spreading the cause of God."

I don't want to hurt any one's feelings; but I am going to talk about Anderson awhile. I believe there are 25,000 people in Anderson. How many churches has Anderson? "Twenty-five or thirty." A church for every thousand. Somebody tell me approximately about how much money is tied up in church property in Anderson. "About \$100,000." I am satisfied he made the amount small enough.

What is the population of Indianapolis? "About 300,000." About how many churches would you guess? "One hundred." How much would it take to pay for all those churches and to pay the preachers? "About \$10,000,000." All those preachers must be supported, a preacher can not live on "God bless you." I don't blame the people for paying a preacher. Their heart is in the work. Don't blame the people, either, for supporting a man-made institution. I don't, when they are doing it from the heart and trying to do right. It is possible, however, that some people do not give as unto the Lord; for example: In a town in California one man paid \$50,000 out of his own pocket to have a pipe organ put in his church. He thought he would get quite a name, and he did. That name has reached Indiana already. Had it been some poor widow who gave \$50, it is not likely that any one would have told me. But not everybody gives just to be seen of men.

But now let us consider Anderson and Indianapolis together and say that there are at least \$10,000,000 put in church property and preaching. With a million we could furnish good places of worship and preachers to preach to the two cities. Then we should have \$9,000,000 to use in our own and in foreign lands, from only two cities over here in Indiana—\$9,000,000 to send the gospel to this world and to keep

widows and orphans in New York, Chicago, New Orleans. Talk about money. The people have been liberal with their money. The people in different denominations want to support the work of the Lord. If all would come together, money would be at hand to send the gospel to every nook and corner of this world. About \$10,000,000 divided up in two towns; and yet people have drifted into having box-suppers, rag-doll shows, etc., to make money for the Lord's work. In some places people have gone so far as to vie with each other in seeing who can have the finest church. How much better it would be if the greatest part of this means could be used in spreading the gospel!

Some people think we can never have unity. We can have unity, for God's Word teaches it. What shall we do? The only right thing to do, the safe thing to do, and the thing that we can do, is to declare that by the grace of God we will let loose of everything that divides us and take the Bible for our guide, and nothing else but the Bible. Surely all God's people can come to the Bible. It matters not what church you belong to; God wants you to be one with all of his children.

Gathering Together of God's People

Ezek. 34: 1, 2; 11, 12 says; "And the Word of the Lord came unto me saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; woe be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks? For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." There are men in the world that are actually preaching division. Did you know that? And many who preach unity, who try to bring the people into the unity of the faith, think it is their church to which the people should come.

Suppose we take the Baptists for an illustration. They preach unity. But they have the wrong idea of what it takes to bring about unity. They preach that people should be one; but they do not accept the Bible and the Bible only for their standard, and so their way is not the one way. There are other people that preach unity and try to keep God's people together as much as possible, but fail on some point.

Inasmuch as God's people have been scattered and divided, God is going to call them out of all these divisions and make them of one fold. "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered." God says he is going to get them together. Listen: "So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." What is the cloudy and dark day? It is the time when truth is mixed with error, when people have lost sight of the unity of the faith and have been scattered. In these last days God is gathering his people together into one fold, having one Chief Shepherd. God's people are anxious for all to be one.

I thank God that Jesus Christ gives us one heart and one way, that he teaches us the truth as he would have us walk in it. Let us as a people of God accept Jesus' way; let us come to the Bible standard and all be ruled by the same discipline, the principles of eternal truth. "I will both search my sheep, and seek them out." This call is to every man that is in division. When you hear the voice of God calling you into the unity of the faith, God wants you to follow. Doing so, will bring you into unity, into the one fold, where you can take the Bible for your discipline.

This large meeting here in Anderson, is a sample of unity. People from practically all of the different denominations have come together. These people now live by the same law, the same Bible, and preach the same truth.

Since God has but one way, let us take that one way. If we have been in division, separated from the one fold, let us not throw away our confidence, but hold to what we have, and take it with us as we come to the one fold of Christ. God help us as a people. I am talking to the people who are in division. Take these thoughts home with you and ask God if there is not some way that all of the children of God can be one, so that together they can advance the kingdom of God, and thus be able more rapidly to reach the lost millions with the everlasting gospel.

WHAT CHURCH SHALL I JOIN?

J. T. Wilson, Kansas City, Mo.

There is nothing that can afford the true minister of God more real pleasure than to address an appreciative audience, an audience composed of those who are earnestly seeking light and truth, an audience without prejudice or preconceived ideas that no amount of evidence will change. I trust that I am now speaking to such an audience.

Inasmuch as it has become unpopular in our day to set forth anything specific on doctrinal lines, I realize the extremely delicate task I have before me. Less than a generation ago it was very common for ministers of almost every creed or denomination to discourse upon the subject which I have chosen for my sermon this evening; namely, "What Church Shall I Join?" Since there are several hundred Christian denominations in the world, all claiming to exist by divine authority, it is not surprising that in many quarters there is considerable prejudice against any teaching as to what constitutes the true church. Notwithstanding the efforts the various denominations are putting forth to eliminate sectarian differences and to avoid specific teaching on doctrinal lines, this question—"What church shall I join?"—is still being asked on every hand. The fact is, the question can

hardly be evaded and it is useless for us to attempt to avoid the issue. There was a time when men cried out, "Men and brethren what shall we do?" but in the Holy Scriptures there is not one recorded instance where an individual asked, "What church shall I join?" The reason is obvious—there was but one church.

Now if I were to answer this question from a sectarian standpoint, you might have reason to be prejudiced and to remark, "He is just giving us his views." I have been a sectarian in the past and I know what it is to look at religion from that angle, but as I stand before you now I am a representative of no religious institution other than the kingdom of Christ.

In mathematics we have a way by which we can test the solution of every problem, a way by which we may know that we have the correct solution. So also there must be some way of knowing when we have received the correct answer to the question under consideration tonight. When I was in school, some of the students had what is called a key. This key would enable them to solve problems which otherwise they were not able to solve. Then, too, when the instructions given were carefully followed, there could be no mistake as to the solution. God has given us a key, and if we but follow the instructions given in the key—the Book of God—we need have no fears

as to our solution's being the correct one. You may be able to refute the argument of the speaker, but what the key says is final.

In Matt. 16: 16-19 is a record of a conversation that took place between the apostle Peter and the Savior, in which Christ said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." From this text some have concluded that Peter was the rock upon which the church was to be built; hence, the church would have a human foundation. A careful reading of the whole conversation, however, will reveal the fact that this was not in the mind of the Savior. "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That is, God has revealed to you that I am the Christ. "And I say also unto thee, That thou art Peter, [Petros, a stone] and upon this rock [referring to a particular rock] I will build my church; and the gates of hell shall not prevail against it." The rock here referred to is Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11). From these texts it is very evident that Jesus Christ founded the church of which he is the foundation. And if, through a careful consideration of other passages of scripture, we can discover what that church is, how to get into it, by what name it is known, how it is governed, and

who is its head, we shall have answered the question satisfactorily. In the first place we read in Col. 1: 24, "for his body's sake, which is the church." Here we learn that the body of Christ and the church are identical. There is perhaps no way by which the apostle could have given us a more adequate idea of the church in a few words than by the use of the term "body." Christ's "body" does not signify a multiplicity of churches but one, and only one, body, of which he is the head. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1: 18). Christ, then, is the head of his body, the church, and as such, he is conscious of every ache or pain that affects one of the members of that body. In writing to the church at Corinth the apostle said, "Now ye are the body of Christ and members in particular" (1 Cor. 12: 27), thus making plain that Christ's body, or church, is made up of individual human beings. (When you have leisure it would be well for you to read the entire chapter.)

Now that we have a clear knowledge of what constitutes the church and who is its head and founder, we will next learn how we may become members of the church. In Acts 2: 47 we find these words, "And the Lord added to the church daily such as should be saved." The Revised Version renders it, "Those that

were being saved." That is, as fast as men were saved the Lord added them to his church. "And of Zion it shall be said, This and that man was born in her," said the Psalmist (see Psa. 87: 5). "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God" (John 3: 3). "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10: 9). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). These texts surely make clear the way by which we may become members of the church that Jesus founded. No amount of comment can add to the clearness of these texts nor can any amount of argument change the facts. We must be added by the Lord; we must be born again; we must come in through Jesus Christ, the door, by virtue of salvation, and there is no other way. It is needless to say that since salvation puts us into the church, sin puts us out. "Every branch in me that beareth not fruit he taketh away" (John 15: 2).

Now that we have seen something of the nature of the church and how we may become members of it, it will be interesting to learn the name by which Christ's body, or church, is designated. Of course

many people argue that it does not matter by what name we are known and that there is nothing in a name. To my mind there is much in a name. The label on the outside of a bottle is an indication of what is within. I might have a jar of honey labeled with the skull and cross-bones, the sign of poison; or I might have a bottle filled with some deadly poison, yet labeled "Honey." Would there be anything in the name? Would you not be suspicious of that honey? Even if you could be persuaded to taste it, would you not feel a little fearful of the results? The Lord has not left us in the dark as to how his church should be labeled. In fact he has (using the inspired writers as instruments) labeled it himself, and any change of label would certainly indicate a change of contents. The apostle in addressing his first letter to the people of God at Corinth used these words, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1: 2). If after I leave your city I should adress a letter in the same way, only using the name of your city instead of Corinth, into whose hands would the letter fall? Would the postman know where to deliver such a letter? Again we read, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own

blood" (Acts 20: 28). Here is the church for which Jesus shed his blood. Surely this must be the right church. But why do we not call it the church of Christ, since he was the founder? Does not the Bible speak of the churches of Christ? Jesus said, "While I was with them in the world, I have kept them in thy name" (John 17: 12). Again the apostle writes, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3: 14, 15). To have called the church by the Savior's name would have given rise to the thought that it in some sense belonged to him exclusively; but the term "church of God" can convey no such idea. There are three persons in the Godhead, yet only one God; hence, the church founded by Christ is called by the Father's name. There is, however, one place in Scripture (Rom. 16: 16) where the expression "churches of Christ" is used, but only in the sense of the congregations of God's people, or followers of Christ. The correct rendering is, "All the churches of Christ salute you." No doubt the apostle had in mind all the churches where he had lately visited. The word "church" is sometimes used in Scripture to mean the whole body of saved people, and sometimes to designate only a part of the general body or a mere local assembly. In Gal. 1: 13 Paul speaks of the church

in the general sense, as at that time he was persecuting Christian people wherever he found them. In writing to the seven churches in Asia (Revelation 1, 2, 3) John used the word "church" in its local sense.

Time will not admit of an extended argument on the government of the church of God but a few texts of Scripture will give you a starting-point for future investigation. The prophets in foretelling of the coming of the Savior said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder" (Isa. 9: 6). I am indeed glad that the government does not rest upon my shoulders. Man is not able at all times to discern the true spiritual condition of his fellow beings; therefore if God had left the government of the church to men, they would perhaps admit many who are not saved and exclude many who are pure in heart. We have already seen how God admits members and also how they are expelled, but there is some responsibility resting upon us as human beings. God has given us ample instructions as to how we shall proceed to deal with that which is objectionable in the local congregation. The Bible is a full and complete discipline for the government of God's church. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness: that the man of God may be perfect, throughly [thoroughly] furnished unto all good works" (2 Tim. 3: 16, 17). I shall call attention to but one example of how the Scriptures provide for the government of the local assembly or the church of God in the community in which we live, and that is found in Matt. 18: 15-17. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Could you state the case more plainly? You might put it in modern English, and if that were done you would have it stated thus: if a brother in the church should do you any wrong, go to him privately and tell him of his fault. If he will not acknowledge his fault and make amends for it, then it is your duty to take with you another brother or two and talk with the offending brother again. If he still refuses to acknowledge his fault and to make amends, you are then to tell his fault publicly to the church. If he refuses to listen to the church and to make amends for the wrong he has done, then the whole

assembly shall consider him an unsaved man and withdraw from him their fellowship. This does not mean that they are to treat him unkindly, but that he can no longer be considered a part of the church. God, being infinite in wisdom, has not only provided for such a case, but in the Scripture he has made provision for the solution of every similar problem that may arise in the congregation.

Since Christ organized the church, it was necessary that there be some officers placed in the church to see that his law was executed. Christ is the head and the government rests upon his shoulder, but he has some human instruments, such as apostles, evangelists, and deacons, who assist him in taking care of the church. But these are placed in the body as it pleases God, (1 Cor. 12: 28), or by the Holy Ghost (Acts 20: 28). Did man make an improvement when he substituted the human for the divine organization? When did any form of religion spread as rapidly as did primitive Christianity? It was marvelous how rapidly Christianity spread while the divine plan was followed. It is good that we are seeing the evils of our human creeds. A divided Christianity can not and does not give to the world a true picture of the church of God. Shall we not forsake our creeds and return to primitive doctrine and practise?

GOD'S POWER TO HEAL

J. C. Blaney, Iron Hill, Quebec, Can.

I call your attention this afternoon to the words of Jesus as recorded by the writer Luke in the twenty-third verse of the fifth chapter of his gospel—"Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" In this text we find two very important things that Jesus Christ presented to his hearers. When he came to this world, he came for a special purpose. The Father sent him here to do something for humanity, and gave him power and authority to fulfil the purpose for which he sent him. In 1 John 3: 8 we are told the purpose of Christ's coming: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." When Jesus was here he forgave people their sins. That was a wonderful thing; but not until we stop to consider, do we realize what a marvelous thing it is for God to forgive sins. God could never have forgiven any one's sins if Jesus Christ had not first paid the price and opened the way for forgiveness by offering himself as a sacrifice for the sins of the world. Through that offering alone do men receive the pardon of their sins. Now, when he was teaching the gospel, when the people were thronging him everywhere, seeking instruction, he gave them the

principles of the Word of God—the gospel. He gave them to understand that he was the one that they were to look to for the forgiveness of sin.

The poor cripple mentioned in the chapter from which we have taken our text this afternoon, lay upon a bed and was carried, for he could not walk. He and his friends had heard that Jesus healed the sick. They heard about the wonderful works that this new teacher was performing for poor, sick, afflicted men and women, and so they took this man where Jesus was. There was a mighty concourse of people surrounding the house, and they could not press through the crowd, so they opened the tiling of the roof and let him down near Jesus. Jesus looking up and seeing the faith of the sick man and his friends, said to the sufferer, "Thy sins are forgiven thee." That was a shock to a great many who were standing around about. Some were strangers, who had probably never heard Jesus express himself in that manner before. They looked on him as an ordinary individual. If you and I had met him, we would have seen him as a humble-looking Israelite. He was dressed as other ordinary people, and he conducted himself in a humble, modest manner. Evidently there was nothing about him above the ordinary except the wonderful things he did, and the wonderful doctrines he preached to the people. This was

what called the crowds to him. And then for him to say to a man, "Thy sins are forgiven." Seemed to the Jews blasphemy. He had convinced some of these people of his divine authority, but others questioned and began to find fault. The Pharisees began to reason and say to themselves, "Who is this which speaketh blasphemies? Who can forgive sins but God alone?"

Why should the Pharisees reason together on this question? The only logical explanation is that Jesus himself claimed to be God, and therefore assumed the authority and the right to forgive man's sins. But Jesus turned to the people, for he noticed that they reasoned in their hearts, and said to them, "Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?" Now this was a case that God alone could heal. That poor man, not able to walk, was carried on a bed. No doubt all the medical skill that the age could bring to bear on that case had been used. None but God could help him, so Jesus asked the question, Which do you think is the easier, to forgive a man's sins or tell him to rise up and walk? It was evident that the one who could raise that man up and make him well, must also be able to forgive sins. He turned to the man and said, "Arise, and take up thy couch, and go unto thine house." The man rose up and walked off.

We have the same question placed before us this afternoon. Which is easier, to say, "Thy sins be forgiven," or "Rise up and walk?" I suppose that most of you believe that Jesus can forgive sins. We know what it is to turn from our sins and to submit to God, with the result that God graciously granted us his pardoning love. We can know our present spiritual standing before God. What a wonderful transformation has taken place in our lives! What a wonderful translation from darkness to light! How joyful the knowledge that all our sins have been pardoned and that our names are written in the Lamb's book of life! I take it for granted that all you people who are assembled here this afternoon have some knowledge of the gospel. Perhaps many of you have listened to the Word of God, and you know that it is a fact that God forgives sin. The question this afternoon is whether is it easier to forgive sins than to raise up a poor helpless sufferer—one who is crippled or blind or lame or deaf or dumb or one who is held under the infernal powers of demons. Which is easier, for God to deliver such a one or to forgive sins? Beloved, a great many people today believe God can forgive sins but do not believe that he can heal the cripple or open the eyes of the blind.

Healing as Part of the Gospel

We wish to notice that healing is provided for in Christ; that it is a constituent part of the gospel; that the healing of sickness and disease has a special place in the gospel of the Son of God. A great many people do not believe it that way. I want to call your attention to a few plain facts that are taught in the Bible. We will turn to the fourteenth chapter of the Acts, and read where Paul and Barnabas came down to a certain place to preach the gospel. And mark you, those people to whom he was preaching were not Jews, they were heathen, as we shall also prove. I want to read you a little concerning the things that happened at that time. The apostles fled from the persecuting Jews and came to the cities of Derbe and Lystra, "and there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker." The

people of Lystra worshiped heathen gods. Their principle objects of worship were Mercurius and Jupiter, and when this lame man was healed they thought that these gods had become incarnated in the persons of Paul and Barnabas; so they were going to worship them as celestial beings come down to do wonderful works in their midst. They did not know anything about God's power to heal. Had they been all Jews they would have known something about it from the Old Testament. That man got faith for healing while listening to the simple gospel. Paul was preaching nothing else. He was not introducing some side issue; he was not adding to the gospel; he was preaching the simple gospel of Jesus Christ, and that poor heathen man—that poor cripple that never had known what it was to set his feet on the ground, that never had known what it was to take a step in his life,—got faith for the healing of his poor, crippled body, while listening to the gospel of Jesus Christ. Why was that? O beloved, Paul was teaching that man about Jesus' having come to heal the sick as well as to save men from their sins.

Another thought that often comes to me when I read this account is that Paul must have especially noticed that man in the congregation, and no doubt his condition appealed to the apostles and drew out his sympathy. Perhaps he suited his message pur-

posely to encourage that man to have faith in the gospel. As he presented the message of the Savior of the world, he noticed that man getting faith. Evidently he saw, by the Spirit of God, the earnestness shining out of his countenance. That man received enough faith to be healed without Paul laying hands on him or anointing him. That man acted on the faith he had. Paul said, "Stand upright on thy feet." The man got up and was well.

We have the same Christ today; and the same gospel that Paul preached at Lycaonia is the gospel we now present to you. This same glorious gospel, when people will appreciate it, will effect for them the very thing it effected for that poor, crippled man in Lycaonia, in the day Paul preached to him. Beloved, this is the same gospel; it is going to be the same until this age closes, and as long as there are souls that need salvation, as long as there are people to whom the gospel will be preached, it will benefit all who choose it just as it benefited the people in Paul's day.

We have here also a comparison between the forgiveness of sin and the healing of disease. Now while I do not believe that all who are sick are sick because they have sinned, yet it is a fact that the entrance of sin into the world is responsible for sickness. Beloved, let me assure you that this same

Christ who forgave sins can also heal the body. In Psalm 103 we read, "Bless the Lord, O my soul; and forget not all his benefits." Now, listen to some of the promised benefits: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Notice here that along with the forgiveness of sin and other blessings of life, we have healing—"Who healeth all thy diseases." There is nothing in the nature of sin, disease, or bodily affliction that is not provided for in this glorious gospel: there is not a sinner so far away from God but God can forgive him; there is not a sickness on the face of the earth but has been provided for in the glorious gospel.

God is Willing to Heal

The next thought I wish to call your attention to is the Lord's willingness to heal. I do not believe that there is a person here this afternoon that doubts God's ability to heal. Even those who claim that they do not believe that God heals people now, believe that he is a being who will answer prayer and who has **power** to heal diseases. It is not a question of God's ability that hinders people's faith; it is

whether he is willing and ready to do it now. Is God willing to heal? I know he is able. But is God willing to heal now? Will God do it **today**? Will he do it for **me** today? Will he do it for me **now**? Those are the questions we must get settled. Nobody can get healed until he is satisfied that God is willing to heal him.

There must be some way by which we can become convinced of God's willingness and readiness to extend healing to us. If we are not healed, God is not to blame. It is very easily proved by the Bible that God is willing and able to save everybody. He is not willing that any should perish, but that all should come to repentance; but the question is about healing. Of course, we all have to die. Unless the Lord comes, we shall all be dead in a few years. God holds in his hands the power of life and death. He is able to kill and to make alive, and he has a right to take us away from this world whenever he pleases; therefore the willingness of God to heal may be, in some measure, limited. There is a little difference between healing and salvation. It is God's will at all times that every person should be saved. There is no proviso; there is no limit; there is nothing in the Word of God that can be construed in such a way as to establish a belief that God is willing for any to perish. It is always, at all times, in all places, under

all circumstances, in every age and condition, the will of God to save all people from their sins; but it is not always God's will that people should live to reach the years of old age. It is not his will for us to live forever without passing through the ordeal of death, because he deprived us of that privilege when he drove our first parents from the Garden of Eden because of sin. We all have to die, because God has imposed upon us the penalty of death. But I do not believe that God wills, in a general way, for any one to live very long under the power of affliction.

In order to find out God's will we shall have to appeal to something in the Scriptures. In the first place, it was always the will of the Lord to heal those who applied for healing when he was here. You can not find one instance in all the records of Scripture where any one came to Jesus and was turned away. There is not one instance on record where any came to him for healing and did not have their request granted; in fact, it is stated over and over again that he healed all who came to him. There was one instance when a certain one came to be healed and the disciples were not able to give him help. He was possessed with a dumb spirit, and they could not cast it out. The Lord was on the Mount of Transfiguration, and when he came down, he found the people excited and finding fault because

the devil was not cast out. Some were no doubt ridiculing the commission that the disciples claimed that they had received from the Lord. Jesus wanted to know what was wrong. A man explained that the disciples could not cast the devil out of his son. The Lord said, "Bring him to me;" and they brought him to Jesus and he delivered the child from the evil spirit. I believe the Lord's will is expressed largely by what he did himself. The works that he performed in the interest of suffering humanity are an expression of his will regarding the healing of our bodies.

After the day of Pentecost, the apostles were honored of God with signs and wonders in their midst, and the people came from the surrounding cities and villages, bringing their sick, whom they laid before the apostles for healing. God especially used Peter. The people were convinced of the mighty power of God accomplished through the ministry of Peter; and they got so much faith in the healing virtue he possessed that they brought their sick to him. Peter did not have time to pray for them all, so when he passed along his shadow would fall on them, and as the shadow fell over the sick people they believed and were healed.

We do not read of any failures at that time. The case that the disciples could not heal the Lord him-

self healed. Beloved, it is the Lord's will to heal provided **people have faith enough.**

Why Some Are Not Healed

It is true, however, that God does reserve the right to permit some to remain unhealed. There are some among his people who fail to have their petition granted because of the fact that they are like those people spoken of in 1 Cor. 11: 29-30. Paul told the Corinthian church that God chastised **some of them** because of some disorders among them regarding the Lord's Supper. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." There is something in that for the church of God. There is something there for you. Many are weak and sickly among you and many people are asleep not so much physically, as spiritually. The Corinthian's sleep was the sleep of death. At that time God permitted some who should have been healed to **die.** He permitted some who ought to have been strong to be sick and weak, for a judgment and as a punishment. It is not always a lack of faith that prevents people from being healed. God reserves the right to bring judgment upon those who are not in his order, and allow them to get sick and sometimes die when

the faith of the church might have saved their lives. This is an important point to consider. We ought to take it to heart. We ought to keep ourselves in the order of God that he will not withhold his presence from us. God will not deny the prayer of faith. In Jas. 5: 15 we read, "The prayer of faith shall save the sick, and the Lord shall raise him up." Beloved, God can not deny the prayer of faith. Let me assure you that if you pray the prayer of faith God will answer. This means that you have faith, that you believe you are getting what you pray for. You have that clear consciousness that your prayer has gone through and that God has heard you, and that you do believe that you have received the thing that you asked for; that is the prayer of faith. If you have not the faith you think you have, God may not answer; but he can not deny the prayer of faith. I would say that if it was not the will of the Lord to heal some cases, you could not pray in faith for such; but the prayer of faith shall **save** the sick," glory be to God! "and the Lord shall raise him up." He **shall** do it. The Lord says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." While taking orders for the book "Camp-Meeting

Sermons," in a Canadian village a short time ago, I went into a certain minister's house. I had decided to not try to sell him a book, but simply leave one and let him read it.

"You can not sell me a book today; I just moved and I do not feel able to pay for one today, he informed me."

"I will not ask you to buy. I have a book that I would like to leave with you, and if you have time, look it over and tell me what you think of it." I said.

A few days afterward I inquired how he liked the book.

He said, "There are some things I do not believe."

"Well," I asked, "what particular things were in the book that you could not believe?"

"Oh," he answered, "I do not believe God heals people as he did in the apostles' days, or that he will raise the dead."

"Well," I said, "what makes you believe that? Jesus Christ is the same today as he was then."

"Oh, yes, but we are not the same."

I did not try to argue with him, but I called his attention to the words of Jesus, "He that believeth on me, the works that I do shall he do also." "Now," I said, "if no such works were found among believers, we should have to say that we did not have the right kind of belief. Did not Jesus say that if you had

faith as a grain of mustard seed you could move mountains?"

"I believe that means to take a spade and go and dig them down," he replied.

"I do not believe that Jesus meant that we should take a spade and dig the mountain down. A man might not live long enough to dig down a mountain. The Lord was teaching the possibilities of faith. Paul says that kind of faith can perform all that is possible to be performed. Nobody ever did remove mountains, and nobody needs to do it, but it is possible by the power of faith. Such faith could be granted, for Jesus said, "All things are possible to him that believeth." Beloved, God can not deny that sort of faith; he can not deny an answer to the prayer of faith. May God help us to have more faith.

THE BRIDE OF CHRIST

J. E. Forrest, Oklahoma City, Okla.

"Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62: 4, 5.

Now, this prophesy refers to the gospel dispensation, the one in which we are now living. When I use the term "gospel dispensation," I mean the period of time from Christ's first coming until the end of the world, when he shall come again. The prophet tells us that "Zion," or "Jerusalem," is to be married to the Lord. The word "Jerusalem" is a figurative term, applied to the people of God. My text teaches that the land should no more be termed desolate, or forsaken. By reading the entire chapter, we find that the Lord was going to establish Jerusalem and make her a praise in the earth. We know that Jerusalem is going to be a praise in heaven; we all admit that we are going to be good when we get there, that there we shall be spotless and blameless; there we shall be free from cares and temptations; there

we shall be sinless and pure: and we talk of what a good time we are going to have over there, we think of it, we testify of it; but the Lord wants us to get some of these good things down here.

There is such a thing as getting the right start. Now, if you want to go to heaven, you will have to begin right, and **in the right place**. I once heard the following story concerning a man and his wife. She was good, and he thought he was good, but he wanted to get better. He was going to a camp-meeting to get sanctified, and before he left, his wife told him that he was not living where he ought to live. According to her judgment, he was not justified. She knew that he would first have to repent and get right at heart before God would send the Holy Ghost into his soul. So she said, "Now husband, be sure that you begin at the right place." After he got to the meeting he found out that he had to repent and get saved first, and then he could get sanctified.

I am not going to preach about sanctification to-night; but there are some things I wish to say to you about the purity of God's people. "They shall call them the holy people." Some people tell me that they do not believe in holiness. I believe in it with all my heart, because my heavenly Father, the preserver of my soul, the God that saved and sanctified me, believes in it. God's people were to be holy,

according to the language of our text. I am going to write on the black-board some words from which I will talk.

Bride-Jerusalem-Church-Bridegroom—Christ

In my text, the prophet speaks of the bridegroom—"For as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The Son of God himself is the one to whom the people were to become united, and in the Scriptures this union is termed a marriage. Those who repent, turn to God and get saved, constitute the bride. The prophet tells us that just as a young man marrieth a virgin. "So shall thy sons marry thee," and "as a bridegroom rejoiceth over his bride, so shall thy God rejoice over thee." The people who should join the Lord were to be delighted with their union, because of the nature and character of the same; and the bridegroom, who is the Lord himself, was to be satisfied to accept the people who joined him, on the conditions named in the covenant, and because of the efficacy of his blood in cleansing and purifying them so that they would constitute a pure people. Thus the Lord rejoices over his bride as a young man rejoices over the virgin he has chosen as his wife.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and

heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3: 29, 30). This is the language of John the Baptist, upon an occasion when some questioning had arisen concerning the purifications of the law and Christian baptism, and because some thought that he was the Christ. He said unto them: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him."

The fact that the people were turning away from John and his baptism, and were following Jesus and being baptized of him, was proof of John's testimony that Christ himself was the bridegroom, because he was receiving the bride. John did not claim that he had authority to receive people unto himself and to build up a creed. He said of Christ, "He must increase, but I must decrease." If John had been selfish and carnal, he would have built up a sect of his own. But, instead of pointing men to himself, he pointed them to Christ, "who taketh away the sin of the world."

"Wherefore, my brethren, ye also are become dead to the law of the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7: 4). The person that was raised from the

dead is Jesus Christ. He is the husband of the church of God. People who repent, get saved, and join the Lord, comprise the bride, which is Jerusalem. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. 50: 4, 5). The terms "Zion" and "Jerusalem" are used interchangeably, and apply to the same thing—the city of God. One sister says she does not think this church-joining is the way. What do you think? There is a great deal of church-joining these days. Listen to what the Bible says: "They shall ask the way to Zion, with their faces thitherward, saying, **come and let us join ourselves to the Lord.**" Joining the church in a summer revival and "dancing out" in the winter; is that the way the Book reads? I am not trying to find fault, for I myself once did such joining, but I have quit it. Have you quit it too? Make a covenant with God that you are going to love him and serve him all the days of your life. Many years ago I joined the Lord in a perpetual covenant that I have not forgotten.

One time Mr. Moody said: "I never saw a person

that backslid, or never heard of any who, when they got ready to leave the Lord, ever went to the Lord and the preacher and told them 'good-by'. They always run away." That is the way of it. People never serve any notice at all; they simply run away without a word.

There is something better than joining the church or giving the preacher your hand and promising him that you are going to give God your heart. You can give God your heart whether you ever shake hands with the preacher or not. If God gets your heart, you may take delight in giving the preacher a hearty hand-shake frequently; but I tell you, we need to join ourselves to the Lord in a perpetual covenant.

"But he that is joined unto the Lord is one spirit" (1 Cor. 6: 17). When a man and a woman marry, "they twain become one flesh"; that is, they become united in one; their interests are the same, they love one another, cleave together, and work together. That is the design of marriage. When the Lord made Adam, he found that Adam needed a helpmeet, so the Lord made woman: he took not the bone from Adam's head, that Adam should be ruled over by her; nor from his foot, that she should be trampled upon by him; but from his side, near his heart. I want to tell you before God, that when you get a wife, you need to get some one that is near your heart,

some one whom you love, and who loves you; then you can serve each other all the days of your life. "They two shall be one flesh." Our union with Christ is a **spiritual** one, and it makes us one in spirit with him. When we join the Lord, instead of continuing in sin and partaking of the pleasures and sins of the world, defiling ourselves and living in disobedience and insubjection to God's will, we give him our hearts, just as a woman gives her husband her heart. To indulge in sin and the various pleasures of the world, after joining the Lord, is spiritual fornication and idolatry. "He that is joined unto the Lord is one spirit" (1 Cor. 6: 17). They have the same spirit that the Lord has—the same spirit of love, patience, suffering, and sorrow—and they endure what the Lord endured to the extent of that which depends upon them by the grace of God. This is the kind of joining that God speaks of in the Bible.

In the fifth chapter of Ephesians, we are told that this woman, or church, is the one that the Lord took to himself to purify. Now, I ask, Christ has given himself for the church, in order that he might sanctify and cleanse it, that it might be spotless, holy, and without blemish, but is there such a church in this world? If you were demanded to point out such a church as the one described in this chapter, which one would you name? Could you point to the Presby-

terian church and truthfully say, producing Bible evidence, that it is the "bride of Christ"? Or, would you name the Methodist, the Baptist, the Lutheran, the Adventists, or the Roman Catholic? What church would you name as the one that meets the Bible description of the "church of God?" "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Does this sound to you as though the "bride of Christ" is pure, or as though she is a mixture of believers and unbelievers, loving pleasures and sins, and engaging in the things of the world? Do you think a church whose members dance, chew and smoke tobacco, get angry, find fault if the meals are late or the team gets contrary, and do similar things, is like the one for whom Jesus died? If the Lord gave himself for the church, in order that he might sanctify it and cleanse it, is his sacrifice inefficacious? Has Christ made a failure in coming to the world and dying on the cross? Is there power in his blood to cleanse and sanctify and present the church to himself blameless before the throne? If his blood will not cleanse, if his death has been in vain, then we may not expect a pure

church. If Christ's blood will cleanse and purge the consciences of men and rid them of everything that is evil, if it will purify their hearts and make them blameless before God, then his atonement is a success. If his blood will do that, then he has a pure church, and that church may be found in the world. He has a people whose lives fill up the measure of the word of God. A good many of them are mixed up yet among the creeds of men, but he is searching them out.

The bride, the church of God, is a pure church. I want to read another text: 2 Cor. 11: 1, 2. "Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." When the Lord comes to judge the quick and the dead, only those who have kept themselves unspotted from the world will share the home of the bride, or the church of God, through long eternity. The Lord is now choosing all who will forsake all else, and accept him; and we, as representatives of God, are going out into the highways and hedges, offering to the people the conditions of salvation named in the Book of Heaven, through which people are redeemed unto the Lord, and become his forevermore.

When Abraham sent his servant after a wife for Isaac, he loaded up the treasures and took a long journey. Among Abraham's own people this servant found a woman named Rebecca. Then as soon as he had an opportunity, even before he would eat or drink or enter into the enjoyments of the social circle offered him, the servant told his errand. He said that he was sent by his master, Abraham, to get a wife for his son Isaac; and he was quick to speak of Abraham's riches, of the camels and sheep and treasures that he had, and of the property he owned, and added that Isaac was heir to all these possessions. Figuratively, Abraham represents God, and Isaac, Jesus Christ; and when we, the Lord's servants, tell you that Jesus Christ wants a bride, one of the first things we tell you of is the riches of our heavenly Father, and that Jesus Christ is heir of all things, and that salvation makes us "joint-heirs with Christ." If you get salvation according to the Bible, it will be worth something to you. Rebecca had never seen Isaac, but she said, "I will go." And when she saw him she loved him. Although you may never have seen God, and may not think now that you would love him, if you will just turn everything loose and join yourself to the Lord, you will love him with all your heart. When you get a glimpse of this Bridegroom, when you see his character, his righteousness, and his

sinlessness, you will set your affections on him and love him more than you love any earthly thing.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21: 9, 10). When the angel wanted to show John the Lamb's wife, he carried him away in the spirit, not down into confusion among the misty fogs of darkness, and the swamps of sectarian strife, but to "a great and high mountain, and he showed him the holy Jerusalem. The angel had said, "I will show thee the Bride," and John says he saw the holy Jerusalem. Therefore Jerusalem, must be the "bride, the Lamb's wife." Some people think that the new Jerusalem is heaven. No, it is not heaven. The Bible says that the holy Jerusalem, descended "out of heaven from God." The bride of Jesus Christ is holy. If you people do not believe in holiness, if you are not holy, if you are not free from sin, you are not a part of this bride; but if you will quit your sins, you may help to form this pure bride. If you fail to take advantage of the cleansing blood of Jesus, and be washed and made snowy white, you will fall

short of the requirements, and at the last day the Lord will have to say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." How sad that will be!

If we were idiots, if we could plead ignorance; if we had died while in innocent childhood, we could gain entrance into heaven through the provisions of the atonement for those that need no repentance; but the train that carries the innocent babe, the idiot, and the ignorant to heaven has left us behind. We are not of those classes. Then what train are we going on? We will have to get on God's car that translates and transports only those who are redeemed by the blood of Jesus through repentance, and we have Bibles and Testaments in our homes and we know what they teach, or if not, we can get them. There is but one chance for volitional beings, and that is to get right with God.

"Let us be glad and rejoice, . . . for the marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19: 7, 8). Do you remember what Jesus said about the servant who did not have the wedding garment on? "Bind him hand and foot, and cast him into outer darkness." A person can not stand before God in final judgment

without having on clean linen. The word "holiness" means "freedom from sin." God's people are holy—"And they shall call them, the holy people And thou shalt be called, Sought out, a city not forsaken." The saints of God constitute the bride, or the wife of Jesus, and they are all dressed in clean linen.

Some of them have joined the Lord and also something else. Millions of souls are born of God and have never joined any creed. In these last days, there are hundreds of thousands of people that are separating themselves from these creeds of men and asserting their freedom in Jesus Christ. "He is holy, harmless, undefiled, separate from sinners, and higher than the heavens" (Heb. 7: 26), and this spotless Son of God can be satisfied with no other than a pure and holy bride.

Dear friends, are you prepared to stand at the Lord's right hand when called to the marriage supper? Have you made yourselves ready for such a royal reception? "None but the pure shall dwell with Christ." Have you on the wedding garment tonight?

OLD AND NEW TESTAMENT SANCTIFICATION

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My subject this afternoon is sanctification, or holiness, as found in the Old and New Testaments. Since our English word "holy" has no verb, or action word, we use the word "sanctify," which signifies "to make holy." The word "sanctify" has other significations when it is applied to things inanimate (things not possessing life), such as buildings, vessels, gold, silver, etc., that are used for sacred purposes; but when applied to Old Testament or New Testament saints, it always means "to make holy."

Almost all modern theologians take the meaning as applied to the temple, its altar, vessels, and other consecrated things, and apply that meaning to the work of sanctification pertaining to believers. Such is a gross mistake, because the analogy is not complete. There is a perfect analogy between the sanctification which Israel obtained under the law and that which Christians obtain under grace. Comparison will prove the analogy, since the "law having a shadow of good things to come" must in its shadow resemble the substance, New Testament grace. We will first analyze literal Israel's sanctification, or holiness; then compare that with the New Testament sanctification, or holiness, given to spiritual Israel.

Old Testament Sanctification Analyzed

Remember that it is the sanctification of people that we are considering, and not that of things. Man is not holy by nature; that is, since the fall, which made him unholy. Therefore he must comply with the conditions God prescribes in order to become holy. First, God commanded Israel (individually and collectively) to be holy. "It is written, Be ye holy; for I am holy" (1 Pet. 1: 16); "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Lev. 11: 44). Unholy people were not sanctified; but all sanctified people were holy, because it is sanctification that makes holy. Holiness and sin are opposites; therefore sinners are not holy. The literal seed of Abraham were through promise the people of God, and God made their holiness possible by providing for their being pardoned from their sin and cleansed from their uncleanness. They were sanctified through the process of cleansing by some blood-atonement or by the water of separation (cleansing) after their sins were forgiven (Lev. 14: 19, 20, 31).

Second, God fully provided for the cleansing (sanctifying) of the unclean. A statute, or law, was given to govern the quarantining of the unclean, as uncleanness was contagious. There was also a statute compelling the unclean to cleanse under penalty of

death; giving them a time limit of seven days in which to purify themselves. Under the law of Moses sanctification was not optional, but compulsory. Only two things stood between an Israelite and holiness, and these were sin and uncleanness. Therefore, in order to have holiness, he had to obtain pardon from his sins and cleansing from his uncleanness.

Sin and Uncleanness

Sin in the sense of transgression, must be forgiven; then the forgiveness must be followed by cleansing from uncleanness. This order was never reversed; that is, cleansing never preceded pardon—pardon first and cleansing afterward was the order according to the law. Take the leper for example (Leviticus 14). In the course he was required to pursue, we find two atonements—first, an atonement for sin, then one for uncleanness. The process was twofold. First, a preparation by atonement was made for him that was to be cleansed (v. 19), and secondly, an atonement was made for his cleansing (v. 20). Pardon of sins prepared the sinner for cleansing, and the result of both forgiveness and cleansing was holiness. Sanctification involves both an act and a state. No one ever reached the blessed state of holiness who did not first have the work or act of cleansing performed. There are some texts that if taken alone might indicate that

a person could sanctify himself; but under the law three persons were always involved, God, a priest, and the person to be cleansed.

Under the law there was no way except that provided by the law whereby one might reach the experience of holiness. No one could ignore God's law and his priest and yet obtain holiness. The unclean were all put under quarantine, and if they were incorrigible toward the requirements of the law, they were punished by death. It was clean up or die.

The Water of Separation for Cleansing

"If . . . the ashes of an heifer sprinkling the unclean, sanctifieth, etc." The nineteenth chapter of Numbers tells how a heifer without blemish was to be killed and burned, how the ashes were to be prepared with running water, etc., and how this preparation was to be applied to the unclean person by a clean priest on the third day, and how on the seventh day, after a bath was taken and clean clothes were put on, the quarantine was to be lifted at even, etc. Then the cleansed person could again assemble with Israel.

Sin Under the Law

The catalog of sins was divided into two parts, classifying sins as either pardonable or unpardonable. Some one made a careful search of the Old Testament

and found that thirty-two death-penalty, or unpardonable, sins were specified. The penalty of the law for these sins was death by stoning. There was no redemption for a sinner that committed any one of these thirty-two death-penalty sins; but all other sins were pardonable on condition that the proper atonement offering be made.

For an act to be a sin to Israel, that act had to be specified as sin by the law. The Old Testament did not confine sin to immoral acts only; but like state laws, it made any act it chose a sin, and attached its penalty. Although it is true that any sin done consciously involves an act of the will, yet not all sins were said to be "wilful." This will throw light on certain New Testament expressions; such as, "If we sin wilfully," etc.

The Sin of Uncleanness

While uncleanness was frequently used in contradistinction to sin in deeds, yet it was also treated as a sin, the sin of uncleanness; and when it reached the state of wilfulness, the death-penalty was attached and the unclean had to die for his sin. The law of uncleanness was a peculiar law in and of itself. Such a law was unknown before the time of Moses, and it was then given as a shadow of the carnal uncleanness which is now to be cleansed by the blood of

Christ, and of which I shall later on speak more particular by way of analogy.

The testimony of two persons could fix the responsibility for uncleanness, even though the unclean person himself were wholly unconscious of having come in contact with anything unclean and defiling. When the case was dependent on witnesses to establish the fact, the date of uncleanness was reckoned from the time the judge rendered the decision and not from the date of the act. Hence, there were seven days for cleansing, dating from the time the uncleanness was proved by witnesses and decided by the judge. Pardon and cleansing secured for Israel, individually and collectively, all the holiness attainable under the law.

What God Expected under the Law

God certainly did not expect men to do that which his law forbade, and the law did forbid sin. It was expected that all Israel should keep clear and free from committing any of the unpardonable sins. It was, it is true, in the power of man to commit any of those wilful sins; but the death-penalty was given to restrain men, and thus to be an incentive to obedience. Because the law checked crime, its ministration of death was said to be glorious (2 Cor. 3: 7).

The granting of pardon for the remainder of the catalog of sin and crime, must not be taken as a

license to sin. God never did license sin. God has forgiven some sins in all ages, but he has never sanctioned sin in any form.

Man's weakness and tendency to sin was well known to God, and he wisely provided a pardon for all who would comply with his requirements respecting the sins that were pardonable. God did not expect man to remain long under guilt, but quickly to confess his sins and obtain forgiveness, and thus to renew his covenant with God. God's covenant was a covenant of holiness. Man could not be holy and be under guilt at the same time. Neither could man be holy and be unclean at the same time. There were no holy sinners or holy unclean persons in Israel.

An Israelite was holy just as long as he did not commit any sin or come in contact with anything unclean—anything that was defiling. If he committed no sin or touched no unclean thing for a week, he was holy for a week; if for a month, he was holy for a month; if for six months or a year, for that long his holiness remained intact. God expected holiness of each individual and of the whole nation; he had a right to expect it.

Having this understanding of Old Testament holiness, it will not be difficult to understand New Testament holiness. They bear the relation of shadow and substance; hence, their analogy.

Old and New Testament Holiness Compared

Pardon, forgiveness, regeneration, the new birth, and justification, are all common terms used by Christians to refer to one and the same experience, though each word has its own particular shade of meaning. By way of analogy this experience corresponds to that of pardon under the law. Subsequently the work of cleansing by sanctification makes us holy. If there were both pardon and cleansing in the shadow, there must be both pardon and cleansing in the substance (New Testament holiness). The two successive steps in the redemptive work under the law point out two works of grace under the gospel, else we lose the analogy between shadow and substance.

Change of Law

The law of the New Testament is not identical with that of the Old Testament. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7: 12). The old law was a national as well as a moral code. The New Testament as a law is a moral code only (except its ceremonies and ordinances). As a national law anything that the Mosaic law classified as sin was sin to the Israelites, whether the law pertained to morals or to some secular affairs. The New Testament leaves to civil governments the

privilege of regulating their laws and penalties pertaining to state matters; but retains for itself the high standard of strict morals so that what it pronounces sin is sin from a moral view-point—insomuch that it would be morally wrong though it were not specified. Sin is condemned because of its moral evil rather than because of its statutory denunciation, and became statutory only that sin might appear exceedingly sinful, and therefore hasten the sinner's conviction.

The New Testament, I repeat, stands for the entire moral code, which approves of all righteousness and condemns all sin, sin in every form. Its law holds out a reward for the good deeds, and punishment for the evil deeds, of mankind. A law without a penalty is simply good advice. It is penalty, accompanied by faithful execution, that makes the law of force. All sins, except the sin against the Holy Ghost, are now pardonable: "And by him [Christ] all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 39). This scripture refers to those death-penalty sins that could not be forgiven by the law of Moses. Again, Jesus says, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men"—the only unpardonable sin according to the new law. The pardon of sins according to the New Testament prepares

the believer for the work of cleansing, or sanctification.

Believers Must be Sanctified

Cleansing is no more optional now than it was under the law which was a shadow. It was compulsory then; and it is compulsory now. Men could refuse to cleanse themselves from their uncleanness, but they had to pay the penalty, which was death. Believers must either press on and be sanctified or lose their spiritual life, and that means death according to the shadow. On the night of his betrayal Jesus prayed for the sanctification of his disciples (John 17); but the cleansing was not realized till after Jesus' blood had been shed and till its cleansing virtue was applied by the Holy Spirit at Pentecost. Peter speaks of the pentecostal cleansing in Acts 15: 8, 8—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Here it is affirmed that each alike, the saints at Pentecost and the household of Cornelius, had their hearts purified by faith in connection with their baptism by the Holy Spirit. We read in Heb. 13: 12, that "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." It is the blood of Jesus Christ that cleanseth us from all sin (1 John 1: 7).

It is written also in the law that he who refuses to cleanse from his uncleanness, "hath defiled the sanctuary of the Lord." The sanctuary is a type of the church. Then it follows, according to the shadow, that whoever neglects or refuses to get sanctified defiles the church. An individual or a congregation that has light on sanctification and refuses to meet the conditions for cleansing is certainly defiled. Think of a few people in a congregation that reject holiness (opposers of sanctification) refusing to be cleansed from their uncleanness. When people prefer their uncleanness to the holiness of God, their opposition to holiness begins to spread like a contagion, and other believers become defiled and are turned away from the truth.

The Word says, "Follow peace with all men, and holiness, without which no man shall see the Lord." We all expect to see him as he is, and "every man that hath this hope in him, purifieth himself, even as he is pure." It is sin and hell, or holiness and heaven. Which one are you choosing?

Further Analogy Pointed Out

The Psalmist compared the cleansing of his day with that of the gospel day when he said, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psa. 51: 7). In his day

the water of separation was applied with hyssop by a clean priest. Here he looked forward to the time when God would effect the entire cleansing which was typified by that cleansing from uncleanness with which he was so familiar. Again we read in Zech. 13: 1, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." As running water was used in preparing the water of cleansing, so a fountain for sin and uncleanness was to be opened, and that fountain is none other than the blood of Christ.

Paul mentions the annual atonements, blood of bulls and of goats, in connection with the ashes of an heifer (all of which were for the cleansing from uncleanness), and contrasts it with the virtues of Christ's blood (see Heb. 9: 13, 14), which Paul says "purgeth the conscience." The annual atonement was for sin and uncleanness—uncleanness being simply another name for sin, which sin is carnality in the antitype. In other words, the uncleanness of the law is but a type of our uncleanness, which is carnality. "God hath not called us unto uncleanness but unto holiness" (1 Thess. 4: 7). Again Paul speaks of the blood and "the bodies of those beasts" offered "by the high priest for sin" (in the annual atonements), which sanctified the people, and then shows how the blood

of Christ now atones for sin: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13: 11-13).

Seeking for Sanctification or Holiness

New Testament blessings must be definitely sought, if we would obtain them. This precious cleansing in the blood of Christ is a blessing; and more than a blessing, it is an experience; and more than an experience, it is a blessed state of holiness—that state in which man was first created.

Unless a person is definitely convicted and is made keenly conscious of the uncleanness, or unholiness, of his nature, his soul will not cry out with hunger and thirst for the holiness of God. But a person can not be justified long without being conscious that he has an old man and that that old man must be consigned to the cross and there be crucified, "That the body of sin might be destroyed, that henceforth he should not serve sin" (Rom. 6: 6). Half-way earnestness will not bring the cleansing. Whole-hearted consecration and whole-hearted seeking will obtain the results.

Who, then, is willing to offer his body a living sacrifice on the altar of God? Who will consecrate his service for life to God and his cause? Do you know positively that you have the sanctification, or holiness, that you have been hearing about this afternoon? Can you testify to it with no misgivings? If not, come and seek for it now.

THE BETTER TESTAMENT

H. M. Riggle, Akron, Ind.

"By so much was Jesus made a surety of a better testament" (Heb. 7: 22). "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant [testament, margin], which was established upon better promises" (Heb. 8: 6). These two texts form the basis of my remarks on the truth I feel the Lord would have me present this afternoon. We have here both the terms "covenant" and "testament." I might say by way of introduction that as used in the New Testament these terms mean the same thing. In Heb. 9: 16 the word "testament" is used in the sense of a will, such as men make for the disposition of their property. In Heb. 9: 15 the same word is used with reference to both the old and the new testament. What, then, is the real Scriptural meaning of the word "covenant" or "testament"? It signifies a will or dispensation. The word is properly used to designate the two general divisions of the Bible. Thus, we have the Bible divided into two distinct parts—the Old Testament and the New Testament.

Two Testaments, or Covenants

In the gospel, the terms "first covenant," "old covenant," and "first testament" are frequently used; also "second covenant," "new covenant," and "new testament." The fact that these terms are used interchangeably clearly proves that the Old Testament is the first covenant and the New Testament is the second covenant. These two covenants are thus contrasted by the apostle: "For if the first covenant had been faultless, then should no place have been sought for the second" (Heb. 8: 7). "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day I took them by the hand to lead them out of the land of Egypt" (vs. 8, 9). "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (v. 13). "And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament" (Heb. 9: 15).

In these texts, the two covenants, or testaments, are clearly contrasted. One is called the old testament, or old covenant, and the other, the new testament, or new covenant. The first one was said to be faulty, hence was taken away to give place to the new

and perfect covenant. These two covenants are not the same. They are distinct. The apostle says that the new one is "not according to the covenant" that was made with the children of Israel. Both covenants can not remain in force in the same dispensation. In order to make place for the new testament "he hath made the first old. Now that which decayeth and waxeth old **is ready to vanish away.**" The apostle emphasizes this point in Heb. 10: 9—"He taketh away the first, that he may establish the second."

Our text positively teaches that the new testament is better than the old. Christ is the mediator of a "**better**" covenant, which was established on better promises. "He is the mediator of the new testament" (Heb. 9: 15). This one remains forever. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the **everlasting covenant** make you perfect" (Heb. 13: 20, 21). Language could not be framed to teach more clearly that the better covenant is the New Testament, the gospel of our Lord Jesus Christ.

These two covenants are also spoken of as "the law" and "the gospel." "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17).

The New Testament Superior to the Old

The gospel, then, is superior to the law. The law was only a temporary affair, "added because of transgression, till the seed should come" (Gal. 3: 19). "And to thy seed, which is Christ" (Gal. 3: 16). Thus the apostle truly concluded that Christ "is the end of the law." It is all fulfilled in him. When thus fulfilled it passes away and gives place to the law of Christ, the New Testament, the gospel.

I am sure that the great majority of the people in the world today have not been able to distinguish between the Old and New Testaments. To them it is just one Bible from Genesis to Revelation. In the majority of the pulpits of our land, the lessons are largely drawn from Old Testament characters. As a result, the people generally are led to believe that such Old Testament characters as Abraham, Jacob, Moses, David, Samuel, Isaiah, and others, enjoyed privileges and blessings far beyond what is the privilege of God's people today to enjoy. People say, "I wish in my heart that I had only lived back in the good old days of Abraham." "Oh, if I had only lived in the time of Moses or Elijah!" Friends, I thank God that I live in the New Testament age, under the new covenant. I do not wish to reflect on those men of God who lived back there, for they lived exemplary lives in many respects; but we who live

under the transplendent light of the glorious gospel are in a better dispensation and enjoy greater privileges and graces than were enjoyed by those who lived under the law.

Some people have an idea that there is just one testament. The only difference they can see between the Old and the New is a white leaf a little past the middle of the Bible. Remove the white leaf, and to them it is all one. I am glad to say to you, however, that there is more difference between the Old and the New Testaments than the mere white leaf that separates them. The former was binding under the old dispensation; the latter is obligatory upon us under the new dispensation. The former was the law of the Jews, the latter is the law of the Christians. Moses was the mediator of the former, while Christ is the mediator of the latter. The former was dedicated with the blood of animals (see Heb. 9: 19, 20), the latter is sealed and ratified by the precious blood of Christ. The law was from Sinai, the gospel is from Zion. The law was but a national affair, a temporary arrangement, while the gospel is termed, "the **ever-lasting** gospel."

Strictly speaking, the death of Christ on the cross ended the law dispensation, and the Old Testament became null and void, as to its binding obligations. It was here that the New Testament came into force.

What Constituted the First Covenant?

The Seventh-Day Adventists, and some others, deny that the decalogue, or ten commandments, was included in the first, or old covenant, made on Sinai. But every effort to exclude the decalogue from the Sinaitic covenant is squarely against the Bible. The decalogue did enter into, and became a part of, an agreement between the Lord and Israel. In fact, it was the basis of the whole arrangement at Sinai. Therefore, by way of eminence, it alone was frequently called the covenant. I will cite but a few of the many texts where the decalogue is called the covenant.

In Deut. 5: 2, 3 we read where Moses said, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers but with us," etc. Then follows the ten commandments written out in full to verse 21, after which it is said, "These words the Lord spake unto all your assembly in the mount: . . . and he added no more: and he wrote them in two tables of stone, and delivered them unto me." This proves conclusively that the ten commandments were included in that covenant.

"And Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone."
"And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink

water. And He wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34: 4, 28). "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone" (Deut. 4: 13). "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you" (Deut. 9: 9). "The Lord gave me the two tables of stone, even the tables of the covenant" (v. 11). "The ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt" (1 Ki. 8: 21). "There was nothing in the ark save the two tables of stone" (1 Ki. 8: 9), "the tables of the covenant" (Heb. 9: 4).

Comments could not make these texts prove more clearly that the ten commandments were the covenant from Sinai. Eight clear texts declare that "covenant" was "the ten commandments."

We open at Exodus 19 and read: "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai" (v. 1). Moses was mediator between the Lord and the children of Israel (see v. 3). Moses came down and delivered to Israel God's terms. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be

a peculiar treasure unto me above all people" (v. 5). The people answered, "All that the Lord hath spoken we will do" (v. 8). Here was an agreement between God and Israel. They agreed to obey his covenant, and he agreed to bless them.

Next they prepared to hear his voice, to hear the covenant (vs. 9-25). Then chapter 20 begins with God speaking aloud to Israel, and the very first thing heard is the ten commandments (vs. 1-17). Then, speaking through Moses he follows the ten commandments with various precepts, which extend to the end of chapter 23. "Moses came and told the people all the words of the Lord, . . . and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (chap. 24: 3). Then "Moses wrote all the words of the Lord" in a book (v. 4), and that book was called "the book of the covenant" (v. 7). "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words" (Ex. 24: 7, 8).

That closed the covenant. It embraced all included in the record from Ex. 19: 1 to Ex. 24: 8, for

this is the covenant written out in detail. It was a testament, disposition, arrangement, and an agreement between God and the Israelites. But is the decalogue included in it? Adventists might as well deny that the sun shines as to deny that the decalogue is not in this covenant. It is written out in full in the covenant (Ex. 20: 1-17); and the seventh-day sabbath is in its very heart (vs. 8-11). We are sure that this was the first, or old, covenant. Paul quotes Ex. 24: 7, 8, and says it was "the first covenant" (see Heb. 9: 18-20). That settles it.

The decalogue was such a prominent part of the covenant that the stones on which it was written were called "the tables of the covenant" (Deut. 9: 9), the book in which it was written was called "the book of the covenant" (Ex. 24: 7), and the ark in which it was deposited was called "the ark of the covenant" (Deut. 31: 26).

At the time of the giving of the law, it was customary when a solemn covenant, or agreement, was entered into, to select some object as a witness, or testimony, of the agreement; for example, Jacob set up a pillar as a witness of his vow to God (see Gen. 28: 18); when Jacob and Laban made a covenant, "they took stones and made an heap. And Laban said, This heap is a witness between me and thee this day" (Gen. 31: 46, 48). So when the solemn

covenant was made between God and Israel at Sinai, the Lord gave them the tables of stone to keep always as a witness, or testimony, of that agreement. These tables are called "the tables of testimony"; that is, witness (Ex. 31: 18). So the tabernacle was the "tabernacle of testimony," or, "the tabernacle of witness" (see Num. 1: 53; 17: 7; Acts 7: 44). These tables of stone, then, containing some of the chief items of the law, were always to be kept as a **witness** of the covenant which the Lord had made to keep that law.

When the lawyer came to Jesus and asked him which was the greatest commandment of the law, he did not point to the decalogue, but quoted from the book of Deuteronomy, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." He also said, "There is none other commandment greater than these," and, "On these two commandments hang all the law and the prophets." These two higher principles, enjoining love to God and to fellow creatures, are eternal. They governed Adam in Eden and the patriarchs for twenty-five hundred years, before the law of Moses, as written on the tables of stone and in the book of the law, was ever given. The principles find a perfect expression in the gospel of our Lord Jesus Christ.

The law of Moses, or the first covenant, was at a

later date enlarged so as to contain the entire five books of Moses, or the Pentateuch—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Finally, the Old Testament proper included the entire record from Genesis to Malachi. This is sometimes termed “the law and the prophets.”

In Heb. 8: 8, 9, Paul plainly says that the new covenant is **‘not according to** the covenant that God made with their fathers in the day when he took them by the hand to lead them out of the land of Egypt.’ It is a **“new”** and **“better”** covenant. Two texts forever settle what the covenant was God made with the children of Israel when he brought them out of the land of Egypt. “And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt” (1 Ki. 8: 21). That first and old covenant that was to be superseded by the new and better one was deposited in the ark. We inquire, then, What did the ark contain? If we can ascertain, then we have located in an unmistakable manner, the very covenant the apostle declared to be abolished and done away. Here is the answer: **“THERE WAS NOTHING IN THE ARK SAVE THE TWO TABLES OF STONE”** (1 Kings 8: 9). These the apostle tells us were **“the TABLES OF THE COVENANT”** (Heb. 9: 4).

Our text declares that Christ "is the mediator of a **better covenant**," "a surety of a **better testament**."

New Testament Established upon Better Promises

One reason is given by the apostle in our text: it is "established upon better promises." Both the Old and the New Testament were established upon certain promises; but those upon which the New Testament rests are better than the ones upon which the Old was predicated. Both sets of promises are contained in the covenant God made with Abraham more than four hundred years before the law of Sinai was given. The first might be summed up as follows: The promise of a great nation, as numerous as the stars of the sky and the sands upon the seashore. These were the literal descendants of Abraham through Isaac, the entire Jewish nation, or Israel after the flesh. To this numerous seed was promised the land of Canaan for a possession. By reference to Deut. 1: 10, and Neh. 9: 23-25, it will be seen that God fulfilled these promises in literal Israel. "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude." "Their children also multipliedst thou as the stars of heaven, and broughtest them into the land concerning which thou hadst promised to their fathers, that they should go in to possess it. So the children went in and possessed

the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness."

That these were good promises, all will agree, "And Israel rejoiced in their fulfilment." But let us examine closer. These promises included but one nation, Israel, and the blessings contained therein were only temporal. Upon these very promises rested the Old Testament. The law was given to but one nation, Israel. The wording of the introduction to the decalogue itself shows that it refers to that one nation alone—"I am the Lord thy God, which brought **thee** out of the land of Egypt, out of the house of bondage." This could refer to none but the Israelites. The blessings of the law were temporal and national.

The highest penalty for the violation of the law of Moses was temporal death (see Heb. 10: 28). A national penalty was executed. I want you to think hard on this point. In all the books of the Old Testament there is not one threat of punishment after death for the violation of that law. The greatest punish-

ment inflicted or promised for its violation was death in the presence of two or three witnesses. Neither can there be found a promise of eternal life beyond the grave as the reward of obedience to Moses' law only. There is a reason for all this. It was but a temporal, national law; hence could but grant temporal rewards and inflict temporal punishment. People received the reward of obedience to that law in this present life, and the punishment for its disobedience, here also. But I hear some one ask, What about the judgment-day? Let me illustrate.

We have a national law in our country; also state laws. Our law says that if a man commits murder, he shall pay the penalty by electrocution or hanging. Suppose I violate that law and kill a man. I shall pay the penalty of that state and national law. But in the great day of judgment, I must also pay the penalty for this crime. By what law shall I then be condemned? Not by the national law of our country, but by the higher, eternal law of God. In violating our national law, I also violate the higher, moral principles of God's eternal law, and this latter will be the standard of judgment in the last, great day. Like our present laws, the Mosaic economy was but national. Of course, Israel was a theocracy, and that law required obedience to God. When the Jew violated Moses' law and by the same act committed a

moral crime he transgressed the principles of the higher and eternal law of God. He paid the penalty of the former in this life, but must pay the penalty of the latter hereafter. Since the gospel is a perfect expression of the principles of that higher law, it will be the standard of judgment in the last great day.

We will now consider the New Testament. What are the promises upon which it rests? "Thou shalt be the father of **many nations.**" "In thy seed shall **all the families of the earth be blessed.**" The apostle informs us that this seed through whom the blessings should come is Christ. In these promises are contained the Messiah and his great salvation to all the nations of the earth. Upon these better promises rests the new covenant, the gospel of good tidings to "**all people.**" The Old Testament was for one nation only, while the New Testament is for all nations. The blessings of the former were literal and temporal; the blessings of the latter are spiritual and eternal.

Another reason why the new testament is better than the old is because the old is but a shadow of the good things contained in the new. In Heb. 10: 1, I read, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." The plan of redemption hid in the infinite

wisdom of God cast its love-betoken shadow upon the earth long centuries before it was fully realized in the person of Jesus Christ. That shadow was the law with its sacrifices and blood of atonement. Under the old testament, the people of God enjoyed but the shadow; under the new testament, we possess the substance.

The "Law of Liberty"

The old was a "yoke of bondage." The new is the "law of liberty." Hagar, the bondwoman, represents the Sinaitic covenant. Sarah, the freewoman, represents the new covenant in Christ Jesus. Ishmael, the son of the bondwoman, represents the Jews; while Isaac, the son of the freewoman, represents the Christians under the gospel. This is Paul's argument in Galatians 4. Ishmael was slave-born, for his mother was but a servant. Isaac was "free-born." When Abraham sent away Hagar and her son, he gave to them a slave's portion, a loaf of bread and a bottle of water. This represents the very best enjoyed under the old dispensation as compared with that now realized under the new. Isaac received all the inheritance of his father, the vast possessions of Abraham; for he was the rightful heir. Hear the apostle's conclusion: "So then, brethren, we are not children of the bondwoman, but of the free." "Brethren, ye have

been called unto liberty." "Be not entangled with the yoke of bondage." When we consider the many burdensome rites and ceremonies, the demands and requirements of the Mosaic institution, and then the fact that it was not a dispensation of grace, does it seem any wonder that the apostle declared it to be a "yoke" which "neither our fathers nor we were able to bear"?

In Rom. 7: 2-4, we have a beautiful lesson that forcibly impresses this thought. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adultress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Here the apostle compares the abrogation of the law with the death of a husband. In order to get before your minds clearly his meaning, I will use an allegory.

A woman was married to a husband who had very little, if any, love for her. He was cross, rough, and

rude in his manners. He had no mercy. He emphasized all his demands upon his wife with a severe "thou shalt." When she went about her daily duties, largely through fear, to fulfil his wishes, he would stand over her with his hands full of stones, threatening to stone her to death on the least failure on her part to fulfil to the very letter all his demands. I ask, Was her life one of liberty or bondage? How would you women like to have a husband like that? I presume if you had you would take the liberty Paul gave when he said, "And if she depart, let her remain single." But finally this husband died. That was an eventful day for his wife. She did not mourn his departure; but, on the contrary, she was glad to be released from such bondage.

She went immediately and married another. This second husband loved her with all his heart. He was very good and kind in all his manners and dealings with her. This completely won her affections. Instead of emphasizing his demands with "thou shalt," he would say, "If you love me, you will." When she proceeded to obey him, it was not through fear, but because of her intense love for him. And best of all, he helped her to perform her daily duties, gently saying, "I am a very present help in time of need." If she unintentionally failed to perfectly carry out his demands, he treated her with tender mercy, and never

with severity like her first husband. Hers was now a sweet and happy life of freedom. This is no idle tale I have related. It is the very truth all expressed in the Scripture I just read. The woman is the church; the first husband was the law, the old testament; the second husband is Christ, as contained in the new covenant! "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead."

That first husband lay in his grave for more than eighteen hundred years; but in the year 1846, the Seventh-Day Adventists found the grave and dug up the remains. A few bones was all there was left. They put these together, and invented a substance, which they joined together, in an effort to form the appearance of a man. It required many props to make the creature stand. In these last days the blazing truth of the gospel has destroyed their props, and the whole mass has fallen to the earth. These Adventists are married to the law, while we are married to Christ. Their supposed husband is dead, while ours is alive forevermore. They embrace a ghostly shadow, while we enjoy the substance. They cling to the ministration of death, while we hold to the law of life. They wear the galling yoke of bondage, while we rejoice in the law of liberty. They live in the smoke, the thunderings, and the lightnings of Sinai,

while we stand upon the summit of Zion. They are under the curse, while we enjoy the blessing. They are children of the bondwoman, while we are children of the free. O friend, exchange your law for Christ! He has become the mediator of a "better testament."

In conclusion, we have better things under the New Testament than they had under the Old. This is made clear by reference to Heb. 11: 39, 40. After calling attention to the cream of the entire old dispensation, the apostle says, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us." We, then, under the Christian dispensation, enjoy **better things** than did the saints under the legal dispensation.

Better Blood

I will briefly call attention to a number of these. First, we have better blood. The blood of the old testament is mentioned in Heb. 9: 18-20: "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the **blood of calves and of goats**, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, **this is the blood of the testament** which God hath enjoined unto you." Here it is clearly stated that the blood of the old testament

was the blood of dumb animals. We inquire, what is the superior blood of the new covenant?

The answer is found in Heb. 9: 11-14: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, but **by his own blood** he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh: how much more shall **the blood of Christ**, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" "This is my blood of the new testament, which is shed for many for the remission of sins." Praise God! The blood of the new testament is the precious blood of Christ. Thank God for the better blood!

In Heb. 10: 1-4 the apostle shows the weakness of the old testament blood. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered because that the worshipers once purged should have had no more conscience of sins.

But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Through the sacrifices they offered, which were but typical of the great atonement Christ has made, the penitent Israelites received pardon, or forgiveness, of their sins. But the blood they offered was too weak to take sin away; that is, it did not destroy the power and dominion of sin. This is why they had to come and offer sacrifices over and over again.

But under the new testament, Christ "was manifested to **take away** our sins" (1 John 3: 5). He saves us by washing "**us from our sins** in his own blood" (Rev. 1: 5). Not only is a perfect deliverance from actual transgressions granted in this dispensation, but "if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin**" (1 John 1: 7).

Better Justification and Sanctification

We rightly conclude, then, that under the gospel a better justification is experienced than under the law. Many texts could be cited to prove this, but one will suffice. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 39). "What

the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8: 3).

By reference to Heb. 9: 13, 14, it will be seen that under the gospel we enjoy a better sanctification than was enjoyed under the law. The sanctification of the legal dispensation generally consisted in a mere consecration, or dedication, of people and things for a sacred and holy purpose. There was also a law of uncleanness, for those who touched a dead body or grave, after which they had to make an offering and 'the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified **to the purifying of the flesh.**' The sanctification of the gospel is a purging of the heart through the blood of Christ. It is an internal work, in which our hearts are made pure. "Purifying their hearts by faith." "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Thus we can "love one another with a pure heart fervently."

A Better Life

The result of all this is a better life. In speaking of the life of those who lived in the old dispensation, the wise man said (Eccl. 7: 20), "There is not a just man upon earth, that doeth good, and sinneth not."

Every man in the Jewish church was commanded to repent at least once a year, on the annual day of atonement. The high priest himself could not enter the holiest, until he had made an offering for his own sins. But under the New Testament, we read that "whosoever is born of God **doth not commit sin**" (1 John 3: 9); "Whosoever abideth in him **sinneth not**" (1 John 3: 6); "We know that whosoever is born of God **sinneth not**" (1 John 5: 18); "As he is, so are we in this world" (1 John 4: 17); we are pure, "even as he is pure" (1 John 3: 3); "righteous, even as he is righteous" (1 John 3: 7). In this dispensation the grace of God enables us to "live soberly, righteously, and godly, in this present world" (Tit. 2: 11, 12).

When the higher standard of the gospel was lifted up, its rule of life was so far above that of the law that the whole world became guilty before God. Both Jew and Gentile were all reckoned under sin. God said, "There is no difference." The highest standard of life attainable in the law dispensation will be found in Romans 7, where Paul gives his experience while under the law. "As touching the righteousness which is of the law," he says he was "blameless." But he also says. "The good that I would I do not: but the evil which I would not, that I do." He gives as the cause, "sin that dwelleth in me." He cries out, "who

shall deliver me from the body of this death?" Note his answer, "I thank God **through Jesus Christ our Lord.**" Measured by the standard of the gospel, the apostle, though blameless under the law, found himself to be the chief of sinners. In order for a righteous Jew to enter the kingdom of grace as introduced by Christ, he had to be born from above. This was Christ's instruction to Nicodemus, a ruler in Israel. The Jews were required to come into the Christian church through the same door of repentance and faith, through salvation, as were the Gentiles. Thus, we have a higher standard of life, and better things, under the gospel.

A Better Church

Not only do we have better blood, a better sacrifice, a better altar, better salvation, better justification, better sanctification, and a better life under the gospel than they had under the law, but, thank God, we have a better church. In the Hebrew letter we read that Moses "was faithful in all his house as a servant, . . . but Christ as a Son over his own house; whose house are we" (Heb. 3: 5, 6). The Old Testament church had many rebels and sinners in it, for natural birth was its door of entrance, and physical death its door of exit. Christ himself is the door into the New Testament church, and we enter by virtue of conversion or regeneration; therefore all the members of this

church are saved. We lose our membership only by committing sin. Of the New Testament church it is said, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Sectarian churches are modeled very much after the church of Moses. The New Testament church is a spiritual institution. All its members are born from above. Since man can not manufacture spiritual things, it is impossible for him to furnish a substitute for the church of God.

A Better Sabbath

Under the gospel we have a better sabbath than that enjoyed under the law. The shadowy Sabbath was the observance of every seventh day. "The seventh day is the Sabbath" (Ex. 20: 10). The new-covenant Sabbath is not the observance of any particular day. "One man [the Jew] esteemeth one day above another: another [the Gentile Christian] esteemeth every day alike. Let every man be fully persuaded in his own mind He that regardeth not the day, to the Lord he doth not regard it" (Rom. 14: 5, 6). "Ye observe days I am afraid of you" (Gal. 4: 10, 11). "Let no man therefore judge you in respect of the Sabbath-days" (Col. 2: 16).

The old Sabbath was a rest of the body but one

day in seven; the new is a rest of our souls every day. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4: 10). After God finished the work of creation, he rested on the seventh day. But his rest did not stop there. He rested the eighth, ninth, tenth, eleventh, and twelfth days, and has been resting from the work of creation ever since. So we who have entered his rest cease from our works—self-efforts—and enjoy a perpetual soul-rest.

The rest of the old Sabbath was a bodily rest, a temporal rest. The rest of the new Sabbath is a spiritual rest that we enter into by faith (Matt. 11: 28, 29; Heb. 4: 1-11), and is eternal.

The old Sabbath was enjoined in the law, and was binding upon Israel as a nation (Ex. 16: 29; 31: 13). The new is found in Christ under the new covenant, and is to be enjoyed by all nations. In the former, but one day in seven was kept holy (Ex. 20: 8, 10); in the latter, we keep every day holy (Luke 1: 74, 75).

Total abstinence from manual labor constituted a holy day—sabbath—unto the Jews (Deut. 5: 14). Abstinence from manual work does not make a day holy or unholy to us under the gospel (Rom. 14: 5, 6; Gal. 4: 10, 11; Col. 2: 16). By totally abstaining—ceasing—from our self-works, and living a

righteous life, we keep every day holy (Heb. 4: 10; Luke 1: 74, 75). In the old covenant Sabbath the people totally abstained from manual work; while in the new covenant Sabbath, we cease from self-strivings, and enter the glorious rest of a perfect salvation. By performing the least amount of manual work on the seventh day, the Jews broke their sabbath, and were stoned to death (Num. 15: 32-36). By indulging in the least amount of sin, we now lose our sweet sabbath rest, and spiritual death is the result (1 John 3: 8; Jas. 1: 15).

The old Sabbath was a "shadow," or type, of the new (Col. 2: 14-17; Heb. 4: 1-11).

FIRST AND SECOND COMING OF CHRIST

J. E. Forrest, Oklahoma City, Okla.

Text Heb. 9: 24-28

"Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

These words introduce the subject on which we wish to base our remarks. Jesus Christ came the first time to make a sacrifice for sins; he will appear the second time without a sin-offering unto salvation. He has already offered one sacrifice for sins forever. We are plainly taught in Heb. 10: 26 that if we sin wilfully after we have received the knowledge of the truth, there remains no other sacrifice for sins. The present sacrifice, which was made by our Lord Jesus Christ for the sins of the whole world, past, present and

future, is the final means through which a sinning race can obtain the mercy of God.

Ever since sin entered into the world, this planet has been a rebellious province, and the mission of the Son of God was for the purpose of bringing its inhabitants back into subjection to God's universal sovereignty. The text chosen teaches that Jesus came to put away sin; for the reason that sin bars the soul out of heaven.

This the Last Age of Time

In the Revised Version the words "end of the world" are rendered "end of the ages." We are therefore living in the last age of time. In the beginning of Jesus' Galilean ministry, when he went into the synagogue at Nazareth, the book of the prophet Isaiah was delivered to him for to read, and when he had opened the book, he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord . . . and he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4: 16-21). The leading thought expressed in this passage is, that we are

now living in "the acceptable year of the Lord"; in other words, this is the acceptable time to obtain God's salvation. Jesus came in an acceptable day to bless the world. It was indeed the dawn of the day of salvation.

Some religious teachers are very zealous in their efforts to establish in the minds of the people "another gospel," teaching that there will be a second probation for the special benefit of those who have not had a full chance now; but if these persons would spend as much energy, time, talent, and money, in publishing the present plan of God's great salvation, which has already appeared (Tit. 2: 11, 12), fewer heathen and others would be without the knowledge of saving grace; and fewer people would die without Christ. We have no millennium or future probation to preach, but the grace of God which is now revealed to us through his Son.

Day of Judgment Appointed

"It is appointed unto men once to die, but after this the judgment" (Heb. 9: 27). "For he hath appointed a day in the which he **will judge** the world" (Acts 17: 31). "In the day when God shall judge the secrets of men by Jesus Christ (Rom. 2: 16). "Who shall judge the quick and dead at his appearing" (2 Tim. 4: 1).

We have already noted that we are now living in the last dispensation of time. The words "ages to come," mentioned in Eph. 2: 7, are no proof of a millennial age of future probation, as is claimed by Millennial Dawn.

The doctrine of an appointed time yet future, a day, in the which God will judge the world implies the end of probation. The Bible opens with man on probation, and closes its pages with the solemn words, "He which is filthy, let him be filthy still: and he that is unrighteous, let him be unrighteous still: and he that is holy, let him be holy still." God's Word is now an open book to the world, offering mercy and salvation to "every creature" under heaven; but its pages will close forever when the Son of man shall come in power and great glory to judge the quick and dead. Ah! my beloved hearers, there will be no age after this in which there will be evangelistic campaigns conducted to get people saved.

The great day of judgment is yet future; our Lord's second coming is yet future: but he will judge the quick and the dead at his appearing. The day in which Jesus will come has already been appointed, but is known only to the Father himself (Matt. 24: 36). Uriah Smith the Adventist figured and then placed the date of the Lord's coming on Oct. 22, 1844. Charles T. Russell, the noted Millennial Dawn teacher,

figured and chose April, 1874. Since that time some religious fanatics over in the State of Massachusetts set a certain day and looked for their Lord with great expectancy, but he never came. In still more recent years a false prophet passed through some parts of the South, predicting the immediate coming of Christ, and the end of the world by fire. "But of that day and hour knoweth no man, no not the angels in heaven," and all who venture such predictions as I have mentioned, only expose themselves to the ridicule of wise and spiritual men.

I wish to call your attention to Acts 17: 31 with regard to the appointed day that God has set: "Because he hath appointed a day, in the which he will judge the world by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." If God has set the day, then he knows when it is to be. Men and angels do not know (Matt. 24: 36); inasmuch as "ye know neither the day nor the hour wherein the Son of man cometh, watch," saith the Lord (Matt. 25: 13). If people knew that the Lord would come on a certain day, there would be no need of their watching beforehand. If you know that a certain train will not run through to Pittsburg until 3 P. M., why watch for the train at 10 A. M.? If you knew the Lord was not going to come for fifty years and

you knew positively the day and hour of his coming, the warning would not be, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping" (Mark 13: 35, 36).

The Lord's coming is very much like the end of our earthly lives; we do not know when it will be. Death often comes suddenly and without previous warning; and thus will be the appearing of our Lord and the end of the world. Whether, therefore, we are to die or to live until we are called to stand in the presence of the great Judge in that last day, we are commanded to watch. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5: 2, 6).

Manner of His Appearing

Now the question, "How, or in what manner, will Christ appear?" We read in Luke 17: 30, "Even thus shall it be in the day when the Son of man is revealed." According to this scripture, there will be a revelation of the Son of God at the last day. He will be seen when he comes again. Some tell us that he will be seen only by his saints—only by those who are looking for him, those who have spiritual under-

standings, or spiritual eye-sight. Millennial Dawn teaches that the world will see only his manifestations, not the Christ himself. But hear the Word of God, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts I: 11). The same resurrected, glorified Christ that went into heaven, will come again. His resurrection was actual and literal; his ascension was definite, personal, visible, and sudden; and so will be his return. "Behold, he cometh with the clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1: 7). This settles it. Yes, "every eye shall see HIM, not just some of his manifestations. The Bible does say that we shall see the **sign** of the Son of man in the heavens; but it also says that we shall see **him**. His coming will be a genuine revelation to the world. Every eye shall behold him. Nothing can be plainer than this truth. They that pierced him shall see him; and all the tribes of the earth shall wail because of him, so terrible will be the sight. Both the saved and the unsaved will gaze upon the personal and powerful presence of the Judge of all the earth. All the wicked of the earth will mourn; there will be weeping, and wailing, and gnashing of teeth in that dreadful hour. But all the righteous

will rejoice; and there will be shouting for very gladness as the blood-washed millions of earth ascend from this planet to go to their celestial and eternal home.

"In that day, he which shall be upon the house-top, and his stuff in the house, let him not go down to take it away: and he that is in the field, let him likewise not return back. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left" (Luke 17: 31, 34, 35). After the Lord had said these things, the disciples asked, "Where, Lord?" and his answer was, in substance, "Everywhere"— "Wheresoever the body is, thither will the eagles be gathered together." Judging by the manner of their teaching and preparations, we conclude that some religious sects are looking for a local appearance of the Son of God. The Zionists of Chicago have built him a city; the Mormons of Utah have built him a temple; and there is some talk that the Jews are going to rebuild Jerusalem in Palestine and that this city, when it shall have come into the full control of the Jews in the fancied millennium, will be the capital of the new world empire, the Messianic kingdom. The latter is the teaching of Millennial Dawn.

But what say the Scriptures? "Then if any man shall say unto you, Lo, here is the Christ, or, there; believe it not. For there shall arise . . . false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24: 23-27). These words teach plainly enough that Jesus' coming will not be a local or secret affair. The lightning is always sudden and visible; and all who behold it, see it simultaneously. To everybody in all the world, Christ will appear suddenly, instantly, like the lightning-flash. We may, because of our finite comprehension, wonder how this and many other things can be; nevertheless, we should not doubtfully marvel, for he has told us that, "wheresoever the body is, thither will the eagles be gathered together." Multiplied billions of human souls have lived on this planet since creation. The estimated number is 142,000,000,000,000. This vast number, even if we were to exclude the myriads of angels who, we are told, will appear with him, would cover more than 50,000,000 square miles of land on this planet so thickly

that they could not all sit down at the same time, if in human form. As the dead will be resurrected in a moment, in the twinkling of an eye, when the last trump sounds and when Christ descends from heaven, this wonderful event can not take place without being universally known.

The word for "lightning" occurs in the Greek New Testament nine times. It is translated "lightning" eight times, and "bright shining" once (see Matt. 24: 27; Luke 10: 18; 17: 24; Rev. 4: 5; 8: 5; 11: 19; 16: 18). In the book of Revelation the word "lightning" is always associated with "thunderings"; and when Jesus Christ likened his coming to the lightning-flash, he meant that we understand it in this sense. No other idea can be conveyed or implied than suddenness, visibility, and universality, without wresting the Scriptures from their proper meaning.

State of the World at His Coming

"As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17: 26). Jesus also compared the day of his coming to "the days of Lot." There was not much faith, not much obedience, not much righteousness, in the days of Noah and Lot. The masses were planting and building and marrying and giving in marriage; they were reveling in their wickedness and temporal prosperity, not dreaming

of their awful destruction until it came. But the Lord did not cut them off without first giving them the proper warning. Enoch, the seventh from Adam, prophesied of the coming of the Lord, and of his awful judgments upon the ungodly (Jude 14, 15). Noah was a righteous man, perfect in his generations, a "preacher of righteousness," and his life stretched out over a period of five hundred years before the flood. Ah, my dear hearers, those people who lived before the flood were warned, but they did not take heed to the preaching they heard. The long-suffering of God waited in the days of Noah, while the ark was being prepared, and the Spirit of God strove with the people; but they were "disobedient" and would not accept the warning. Consequently they "knew not, until the flood came and took them all away." Why did they not **know**? Because they **believed not Noah's preaching**; that's all. There was no rain until Noah and his house were safely in the ark and God had shut the door. It may not have even been cloudy—no positive signs of rain; only the sure word of God. Nothing unusual happened to arouse their suspicion or to disturb their peace or to hinder them from following their every-day business pursuits, until the very day that Noah entered into the ark, and the flood came; then they were eternally lost.

So it was in the days of Lot. The years and months

and weeks and days and hours glided along in their usual way; there was no material change in the times or the seasons until the last night had come, when the sun had risen and set upon the cities of the plains and their inhabitants had viewed its glory for the last time. Then suddenly, without warning, the awful judgments of God came. Their hopes and pleasures and indulgences came instantly to an end. Even thus shall it be when the Son of man is revealed. No signs, such as the world may be looking for, or that the ungodly would interpret to mean the imminent coming of the Lord, will appear. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22).

The final separation between the righteous and the wicked will be made when the Lord appears. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." This means that when the Lord comes, two persons will be found together, one of whom will be saved and ready to meet him, and the other will not. Two malefactors were crucified, one on either side of Jesus; one of them repented, obtained forgiveness, and went to paradise with his Lord; the other died as he had lived, and was lost. From among those near us one person may go to heaven, another may

go to hell. It will all depend upon the soul's condition in that critical moment. The man or the woman who is ready to ascend with Christ when he returns again, will be saved; all others must take their places in the regions of the damned. Beloved, what would be your state tonight if, while you were sleeping on this campground, the voice of the trumpet should sound to awaken the slumbering millions of earth and call them to judgment. Would you be prepared or unprepared?

In the days of Noah the flood came suddenly; in the days of Lot the fire and brimstone came suddenly. God's judgments were severe, and they will be severe at Christ's second coming, but we have been warned that "sudden destruction" will come upon all of the ungodly, and that "they shall not escape." Oh, fearful and awful doom! You may not be expecting the Lord to come soon; neither did the antediluvians expect the flood, or the Sodomites, the fire and brimstone, but the judgments came, and the sinful were all destroyed; and we are expressly forewarned that as it was in the days of Noah and of Lot, so it shall be in the day when the Son of man comes. Look how the nations are now advancing in the arts, in civilization, in the sciences, in all kinds of learning, in discoveries and inventions, and in manufactures. People are building and planting and housing and marrying, digging and coining gold, and laying up the treasures

of earth. A spirit of restless activity is prevalent everywhere, and is likely to continue until the very hour when the last trumpet will sound, when the dead will be raised, and the nations will be instantly summoned before the throne of judgment. There will be no other note of warning sounded than the present gospel, a part of which you have been listening to tonight, and which you have been hearing all your lives. When the rich man in hell wanted a dead man resurrected and returned to his father's house to give warning concerning the awful place of torment, he was reminded that his brethren had "Moses and the prophets," and hence an equal chance with Lazarus and with others who had escaped the torments of hell. Dear sinner, I appeal to you, in Christ's name, to heed the warning now given you, and to prepare to meet your God. When the thunder peals of God's eternal judgments begin to roll, when the heavens are being folded up as a garment, it will be too late to get right with God.

The Earth's Destruction Foretold

In 2 Pet. 3: 7-10 is set forth in unmistakable terms the fact that the Lord's second coming will be very unexpected to the world: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment

and perdition of ungodly men But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." A few years ago while I was holding meetings in Memphis, I went to hear a man preach who had written a book on the second coming of the Lord. Upon reading his book, I found that he taught that the Lord's second coming would be very much after the manner of a thief; that is, that the Lord will quietly, and unobservedly steal away his own people, and leave the rest of the world to wonder what had become of them. But according to the text I have just read, at the very time when Jesus comes, the heavens shall pass away with a great noise, **and the earth itself shall be burned up.** This settles the question as to whether or not only the righteous shall go into the presence of God for judgment.

A few years ago I knew of a man not far from our home, who kept a few hundred dollars in his trunk in a side room. One day while the family were taking dinner, two men privily entered the room through the back door and took the trunk, money and all, and made their escape. Do you suppose that those fellows would have gotten away with that money if the man of the house had foreknown that the thieves were

coming and had been watching? Just as thieves often come in an unexpected moment, so will the Lord come. Thieves come to **steal**, but the Lord will come to **judge** all people. Many are not prepared for thieves, nor yet for the great judgment-day.

O soul, stop a moment, and think of the suddenness of that awful event! The slumberers who fall asleep without oil, will find no time to fill their lamps anew. The door will be shut while they are gone in quest of oil, and their doom will be sealed. The man who is in the field will find no time to return to his house, and the man on the housetop will not have time to go into the house, to gather up his goods. And why? The answer is easy enough; in that awful hour the angel of God standing with one foot on the sea and the other on the land, shall swear that **there shall be time no longer**. Then when **time ends, there will be no opportunity for looking after earthly and temporal affairs**. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

"In the awful day that's coming,
When heaven's trump shall sound,
And call the world to judgment,
Oh, where shall we be found?
Shall we cry for rocks and mountains
To hide us in that day
From him who comes in glory
With all his bright array?"

“The Lord is coming shortly,
According to his word,
Taking vengeance on the wicked,
And them that know not God:
Oh! who shall then be able
In that awful day to stand?
‘Thou shalt be no longer steward,’
Will be the stern command.

“Shall we begin to tremble
While looking on that sight,
And take our march in anguish
Down to eternal night?
Oh, what an awful picture!
To some it will come true;
And O my brother, sister,
Shall it be I or you?

“O souls, be up and doing;
We have no time to lose.
There’s life and death before us,
Oh! which one will you choose?
Then let us all take warning,
And heed the Savior’s call,
Be robed in white adorning;
Then we’ll be ready, all.”

A CHURCH OF POWER

H. M. Riggle, Akron, Ind.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Acts 4: 31-33.

I shall quote two verses from hymn No. 574, "Select Hymns":

Is thy hope unclouded by a fear?
Halleluiah! Do you know
That the love of God is burning clear
In thy heart as white as snow?

Do you feel the mighty living power
Filling all thy mortal frame?
And does thy heart forever pour
Streams of glory to his name?

This is wonderful; yet these verses express the rich experience of all the fully saved. We can all be so filled with the burning love of God, his mighty melting power, the illumination of his transplendent

glory, that our hearts and lives will send forth a stream of glory to his matchless name.

“Yes 'tis love, 'tis burning love divine,
Filling all my soul's desire;
Oh, how sweet its glories ever shine!
Now I feel the glowing fire.”

John heard the blood-washed millions celebrate the praises of God in Paradise, and he said that it was 'like the rushing of mighty waters, and like mighty thunderings, saying, Halleluiah! for the Lord Omnipotent reigneth.' I am glad on this Lord's day morning to say that the same stream of praise and thanksgiving that makes the courts of heaven ring, I have in my heart down here upon earth. Oh, halleluiah! I feel as though I were tuned up to join the host above. It seems that a whole choir is singing in my soul. In this dispensation, when we come to the house of worship, instead of bringing a lamb, turtledoves, or pigeons, as under the law, we offer the sacrifice of praise and thanksgiving, the fruit of our lips. These sacrifices of praise, in order to be acceptable unto God, must be salted with the fire of the Holy Spirit. I believe in a real experience; in a salvation that one can enjoy. Our text expresses the condition of the local assembly of God's people at Jerusalem. Just before this the lame man was healed at the gate Beautiful. The Jews were enraged

at the result of this notable miracle, for they saw that Jerusalem was being filled with the Christian faith. They brought Peter and John before the council, threatened them, and strictly charged them to speak no more in the name of Jesus. The apostles, being let go, came to their own company—the assembly of the saints—and reported all that had been done and the threats that had been made against them. Of course, all felt their dependence upon God and the need of his special help. With one accord they lifted up their voices to God, and began to pray. As they prayed “the place was shaken where they were assembled together; and they were all filled with the Holy Ghost.” The result we have in these words: “They spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” God manifested his power and glory in the midst of his people. In the fifth chapter of Acts it will be seen that mighty signs and wonders were wrought by this church in the name of Jesus. All this suggests the subject in mind for this morning’s sermon—a church of power.

Here was the Christian church in her primitive purity, glory, and power. Her waters had not been

clouded with apostasy. She is the spring, the fountain, from which was to flow the saving gospel to all the nations of earth in all ages. This is the pattern for all subsequent time. I believe that every local assembly of God's people today can measure to this standard—all, every member, be filled with the Holy Ghost; all be in unity—"of one heart and of one soul"; and "great power" and "great grace" be "upon them all." Every assembly of God's people should be an assembly filled with his mighty power. Without this we are simply a bubble floating around over the agitated sea of this world's confusion. This was not a condition to be enjoyed only by the saints at Jerusalem nineteen centuries ago, but it is a present reality, something which every member, every local body, yes, the universal church of God on earth, can now experience as fully as those saints of yore.

A Formal Church a Curse

But the world today is cursed with dead, formal religions. It is full of lifeless churches, whose members deny the saving power of God. A painted fire will not keep you warm, but red-hot coals will kindle a flame wherever they fall. God wants men who are living coals of fire. Thousands of professors of Christianity know about as much of inward joy, glory, and heavenly victory as a town pump knows about

the taste of water. They have no more real heavenly unction than a music-box. Heart-power in song is something that can not be printed in note-books. Heart-power in prayer is more than mere words repeated. O my brethren, heart-power in prayer will bring fire from the skies, will bring conviction to hardened sinners, will effect bright conversions in revival meetings, and will shake whole communities.

In the majority of places the entire worship consists of outward forms and ceremonies, lacking the animating life and power of the Holy Spirit. If there is one thing above another that God abominates, it is dry formalism. It is so obnoxious to the Almighty that he warns his people—"From such turn away."

A Church with a Purpose

In order to fulfil its mission in the world, every congregation of God's people must be a church of power. The church was established upon the earth for a purpose, and unless we are able to fulfil that purpose, we fall short of the glory of God. Some people have no higher idea of God's salvation than that of escaping hell and gaining heaven. Brethren, we have a mission in the world. The church is the light of the world. It is a medium through which God disseminates his righteousness, holiness, truth, salvation, and character to a lost world. Each member of

God's church is on exhibition for the Lord. Each member is "a spectacle unto the world, unto angels, and unto men." The special mission of the church is to save the dying myriads who are rushing madly down to darkness and eternal woe. Each assembly should be fruitful in salvation-work.

Power the Distinguishing Feature

I believe that God intends his church to be known, to be recognized. This can be true in an individual, in a local, and in a universal sense. The individual members can be so filled with the Spirit of God that they will be known in their community as men of power. The most prominent thing in their life will be the fact that they are spiritual and have power with God. When a number of such Spirit-filled people assemble together, that congregation will be noted for their faith and power. You see, what we are individually, we shall be locally and also universally. What was the prominent characteristic, the chief distinguishing feature, of the primitive church of God? what made her different from the other religions with which she was surrounded? It was not mere outward appearance, peculiar dress or forms of worship; no, but the fact that "they were all filled with the Holy Ghost," and "great power" and "great

grace" "rested upon them." There was nothing like this in all Pagan or Jewish religion.

The church needs to be a church of power now as much as then. Every assembly, whether in a country place, in a small town, or in a city, should be full of holy fire, glory, and power. The prophet said, "Upon **all** the glory shall be a defense." I declare that the mighty power and glory of God will be a defense against the deceptions of the devil that are afloat in the land today. The man or woman who is filled with the Spirit and lives in touch with God is not apt to be led astray and fall a prey to the devil. The glory of God is our refuge, our protection. It is when people begin to drift from this spiritual plane, that they open the door to all kinds of deception. You may cling to the form and be zealous for the cause, but if you lack the power, you are of no use to God. In the Book of Revelation we read of a church that had the outward form to perfection. They had the name; they had the doctrine; they labored faithfully; they had works; they could not bear evil-doers; they tried preachers by the word of God, and found some to be liars; they were strict in keeping out crooked men; in fact, their outward form of Christianity was commended; but oh! they had lost the vital principle, the power, the glory—their "first love." God said, "I have somewhat against you; repent."

While it is true that there is an external part to Christianity, we must not lose the internal, the life-giving power—that which animates the soul and keeps one filled with the burning love of God. This is the kernel. Too many people have only the shell.

A Church of Power Must Have a Ministry of Power

“Like priest, like people.” This, I believe, is a safe rule generally. If the ministry feel this burden and responsibility upon their hearts, and by much prayer and humbling of themselves before the Lord, seek to be filled with the Spirit’s power and glory, the church will fall into line.

Our text says, “With great power gave the apostles witness of the resurrection of the Lord Jesus.” You see, the ministers of this church were filled with the power of God. Now I read Acts 6: 5—“Stephen, a man full of faith and of the Holy Ghost.” Verse 8—“And Stephen, full of faith and power, did great wonders and miracles among the people.” Then in the tenth verse—“They were not able to resist the wisdom and the spirit by which he spake.” You can see that the most noticeable thing in the life and work of Stephen was the fact that he was full of the Holy Ghost and of power. This resulted in signs and wonders in his ministry. You may say, “That was something special for Stephen.” I reply, Every

God-sent minister can have the same experience. I pray the Lord to help you to feel this as he has laid it upon my heart.

The attractive thing in this minister's life was not his personal appearance; his natural eloquence or ability; his great education—no, sir; he was a man full of the Holy Ghost and of power. Signs and wonders were wrought among the people through his humble instrumentality. He was anointed with the Spirit's wisdom and grace, so that the people could not "resist the wisdom and the spirit by which he spake." That was the secret of his success. God wants his ministers to be like that now. Here is the standard, the pattern for all to follow. Oh, I pray God to help us realize that without this we are falling short of the will of God. Without this we are not properly fulfilling our ministry. We may be able to accomplish some good in the world, but, O brethren and sisters, how much more can be done with this full equipment! The Lord wills that we get this upon our hearts, and tarry before his throne in fervent prayer, until we feel his mighty living power, wisdom, and glory, yes, heavenly authority, filling all our being. There is need of it now just as much as in the days of Stephen.

Learning Can Not Take the Place of Power

God forbid that I cast reflection upon education. I am heartily in favor of it. In fact, I should love to see the ministry brought to a higher plane of education. The knowledge could be humbly used to a good advantage in the spread of the gospel. I expect to do all I can to stir up the ministers to give more attention to diligent study, that they may be workmen who 'need not be ashamed, rightly dividing the word of truth.' But the danger is in trying to substitute learning for the power of God. It will never answer. Sects have tried that for years. They have built their colleges and seminaries to educate their ministers, who, generally speaking, are "ever learning, and never able to come to a knowledge of the truth." These men spend years of hard study on theological lines, but fail to reach the deep things of God. Theological schools do not turn out men of the Paul stamp—men who "turn the world upside down." The most prominent thing in the sectarian ministry is their learning and fine training. But the Holy Spirit's power and glory is not there. Paul said, "The Greeks seek after wisdom." They were a people of fine education. Of all the nations of their time, they had reached the highest pinnacle of learning. The world's greatest philosophers were from Greece—Plato, Aristotle, Socrates. They tried to

discover the mysteries of God through the channels of learning, but they utterly failed. "The world by wisdom knew not God." The apostle says, "We preach Christ crucified . . . to the Greeks, foolishness." They were so highly educated that the preaching of the humble apostles seemed to them to be foolishness. But a humble, primitive minister, clothed with the mighty power of God, went to their great seat of learning—Athens—and, standing on Mars Hill, declared the message of divine truth. When he began his sermon, these educated fellows said, "What will this babbler say?" But ah! this man had more wisdom and knowledge than they all. They were dumbfounded before the bar of truth, and the Christian church was planted in the heart of Greece. What was the secret of Paul's success? I answer: Divine power and wisdom given through the Holy Spirit's unction. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." Say, brethren, if we get a little of God's foolishness, we shall have more real wisdom than the wisest of earth have accumulated through years of study. May the Lord help us to depend more upon him. The weakness of God is stronger than men. God Almighty can by his Spirit teach us the deep things of God, for they are "spiritually discerned." He has 'hid these things from the wise and the prudent, and revealed them unto babes.' Allow me to read from

Acts 4: 13—"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled." Those educated Jews readily discerned that the apostles were unlearned, but they marveled at their boldness and power.

Recently in a certain city a brother minister and a highly polished sectarian preacher met in a restaurant, and after dinner took a walk together. They had not proceeded far until the latter said, "Well, I perceive by your conversation that you are an unlearned man. I want you to know that I am highly educated." In this way he tried to depreciate the brother. The brother replied, "Never mind that; I will get along all right." They soon began a conversation on Scriptural truth, and the educated preacher became confused and utterly confounded. The brother was enabled, by the wisdom of God, to greatly embarrass the other. The man marveled, and said, "Well, I must confess you know more than I thought."

As I said before, I do not wish to discourage education. Get all you can, and use it to God's glory; but do not try to substitute it for the wisdom and the power of God. It will never take their place.

In the first chapter of 1 Corinthians, Paul says: "Ye see your calling, brethren, how that not many

wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." The reason for this is given—"That no flesh should glory in his presence." The Lord is not so much concerned in getting men of great natural abilities as he is in finding faithful men to accomplish his work. "These things commit thou to faithful men." Upon such God can bestow his wisdom and power, and so qualify them for the work that as they go forth they will be able to confound the wisdom of this world.

Why could not the Jewish council resist the wisdom and spirit by which Stephen spoke? Was it because of his greater education? I say, No; emphatically no. He had the wisdom of God. He spake by the power and inspiration of the Holy Spirit. Whether highly educated or not, we must depend wholly upon the Lord, and keep the blessed anointing of the Spirit upon our souls, or our preaching is empty.

Thousands of preachers today depend largely upon their own resources while in the pulpit. A certain minister among us, who formerly spent years preaching in a sect, said to me, "Brother Riggle, in all the years I spent in sectism, I never knew what it was to depend upon God. I just considered that I had the

ability to preach, and drew from my own resources. Thus I went ahead. But when I came out this straight, Bible way, my preaching sounded so flat. I soon learned that I had to depend upon God and to receive my messages from him."

Brethren, we have a "chief Shepherd." We are the under shepherds. We must frequently come to the chief Shepherd in earnest prayer, and have our pails replenished. He keeps a plentiful supply of food for the sheep. Too many preachers are traveling the country over with empty pails. The sheep get no real soul-food. The successful minister will be found often in silent communion with God. Hours thus spent will yield a rich reward. Such preachers have power with God and a good supply of fresh, rich, wholesome food with which to nourish the church. They leave a congregation in a better condition than they found it. They edify the body of Christ. A preacher who leaves a church in a worse condition than when he came in their midst is carrying an empty pail. Some preachers can remain only a short time in one place. They get "preached out." They do not wear. A man who lives close to the Lord will wear in a place. What I mean by "wear" is, he will continue in favor with his congregation, be in demand, and will always have something good to give them. He can preach several thousand sermons

to that one assembly, and each one be new and fresh, and edifying to the body. Some get the trough too high for the sheep. I have listened to preachers who had rich food, but only a very few sheep could reach it. The Lord help us to simplify the truth, and to present it in a very plain way.

Eloquence Is Not Power

I will read from the second chapter of I Corinthians, verses 1-3—"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God . . . And I was with you in weakness, and in fear, and in much trembling." I tell you, when a minister of God stands before his congregation feeling as Paul felt at Corinth, there will be results. Some young preachers started out in that way. In their early ministry they stood before the people in weakness, in fear, and in much trembling. In those days they had power with God. But as time went on, they gathered a great stock of knowledge, and began to depend upon that and their natural eloquence; in consequence they are today practically powerless. They no longer stand before the people in fear and trembling, conscious of their human inability. If I should remain in the ministry for one hundred more years, I pray God that I may always feel my utter dependence upon him. Although

I have spent nineteen years in this ministry, I feel my weakness as much as ever. Before I arose to deliver this message, I trembled, and said, "O God, help me today." I said to a brother, "If you ever prayed for a poor preacher, do please pray for me today." Very often I feel so unable to deliver God's message that I say to my wife, "Please pity me, and do pray earnestly." Unless a man does feel his weakness, he is of no use to God.

Paul said, "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Ah! here is the secret of success. He adds, "That your faith should not stand in the wisdom of men, but in the power of God." When it is the other way, people get to leaning too heavily on the preacher. This brings two other texts to my mind. "But I will come to you shortly, if the Lord will, and will know, not the speech of them that are puffed up, but the power. For the kingdom of God is not in word, but in power." In another place the apostle says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Note this thought—"The gospel . . . not in word only." No, that may convince men intellectually; it may impress the people and win applause; but it fails to reach the heart. In order to bear abundance of fruit to the glory of

God, the truth must be presented in power and in the Holy Ghost. There is real need of this at this time. We hear too many good sermons that are in "word only." Preachers need the Holy Ghost power.

"Well," says one, "if we are sanctified we have the Holy Ghost." Certainly; but you can "drink into the Spirit." It has been my experience frequently to receive fresh endowments of power and outpourings of the Holy Spirit. The church and ministry need this, time and again. In my home assembly when I discover a lack in the church, a coldness trying to creep in, as a true pastor, I frequently have an old-time altar-service for the whole congregation. We fall upon our knees in earnest prayer, and God richly rewards, by pouring out his blessing. Recently, in the midst of a grove-meeting held near home, I discovered that the devil was trying to destroy our efforts by bringing in a lack of confidence among the brethren. I called a meeting of the whole church and pointed out the trap the enemy had laid; then we all fell upon our knees and with one accord called upon the Lord for special help. As we continued in prayer, there came a mighty outpouring of the Holy Spirit. Two young men in another part of town got afraid. A queer feeling came over the people, and they thought some awful thing would happen. It will be good for any church to have such meetings,

and melt together, and tarry before the Lord until endued with a fresh anointing and baptism of the Spirit.

The richest and best things of heaven are given to the church and ministry through the Holy Spirit for "the Spirit searcheth the deep things of God." The Holy Ghost is our teacher. He taught the apostles. Paul, after God had called him, went into seclusion, in Arabia. How long he remained there no one knows. I believe that he was there in communion with God, and was taught many things by revelation. He could say to the people, "I have received of the Lord that which I delivered unto you." It will pay every preacher to "tarry" until "endued with power from on high."

The Fruit of This Power

A church of power can stand before the world and declare the message of truth in all boldness. Look at Peter, that man who had denied his Lord. After he received the divine unction on Pentecost, he had boldness to stand before the murderers of Jesus, and say, "Him ye have taken, and by wicked hands have crucified and slain." This pricked their hearts. Ah, the power of the Holy Ghost was back of that message. The apostle declared the truth with such boldness that conviction came upon the people, and thousands were saved and added to the church.

Signs and wonders will follow a church of power. Stephen, full of faith and power, did great wonders and miracles among the people. We are yet living in the age of miraculous power. God has manifested his power in healings and miracles in the midst of his people in these last days. I would not for a moment depreciate what has been done. Let us give God all the glory. But we need more. I humbly confess I feel the need of a great deal more of the manifestation of this power in healing and miracles in my ministry. I pray the Lord to lay this upon all our hearts. This is the proof of power—the signs that follow. Listen! “By the hands of the apostles were many signs and wonders wrought among the people (believers were the more added to the Lord, multitudes both of men and women;) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.” The proof that we possess the full gifts and power of the Spirit, is our ability, in the name of Jesus, to demonstrate the same. Here was a public demonstration of the mighty healing and miraculous power.

Peter said to the lame man, "Such as I have give I thee." He knew that what he possessed came from God through the Spirit, and he knew enough to give God the glory; but he recognized in himself that authority. God **gave them** power to heal. They possessed it. Brethren and sisters in the ministry, we must have this power in ourselves given us of the Holy Spirit—such an endowment that we can feel the mighty, miracle-working power permeating our being. Then we can give it to those around us. In the fear of God I declare to you there is great need of a greater manifestation among us. If ever the church needed to be a church of power, and the ministry needed the endowment of heavenly authority to work signs and wonders, it is now.

Present Need of This Power

The sectarian world has endeavored to reach the millions of earth through the channels of high learning, fine oratory, artistic singing, classical music, attractive houses of worship, etc., and they have failed to convert the lost. God will have a ministry of power that will shake the world. The home ministers need the endowment of more power; and we should tarry until we get it. Seek God in the secret closet. I am not treating truth this morning as if it were fiction. I believe what I am saying. This sermon

may not sound very flowery, and, in fact, I don't care as to that. The thing that concerns me is faithfully to deliver God's message. I speak from my heart and in the fear of God. Every one of you should be full of victory, and this place should keep ringing with the shouts and praises of God. Every one needs to watch and pray, and to live close to God; live where we know the Lord is pleased with our every act; live where we know we have a conscience void of offense toward God and man. We can not have power with God and live otherwise.

Yes, the home ministry needs this miracle-working power, and the foreign missionaries need it also. If the missionaries today would go forth to the heathen like Paul, with the word accompanied by mighty signs and wonders, it would not take long to reach the masses. It did not take Paul long to get a hearing when on the island of Melita. He wrought great miracles in the midst of those barbarous people, and as a result they flocked to hear him. It was the same everywhere he went. This is the need today. Here is where we lack. Instead of spending years in training up little children to be Christians, and spending means to erect homes for such and for their support, missionaries, qualified like Paul, can reach multitudes with the gospel in a short time. The miracle-working power of the Holy Spirit is the thing needful.

What a Church of Power Is Not

A church of power is not a hospital full of sick and wounded. What would you think of an army going forth to battle, with one-half wounded and requiring the entire attention of the other half? You say that utter defeat would await them. The same is true of a church in like condition. We have the combined hosts of hell to face in this great war, and it requires strong men to fight the good fight of faith. The prophet said, "Wake up the mighty men." God has no use for weaklings and cowards. Every one can be "strong in the Lord, and in the power of his might," yes, be "strengthened with all power by might in the inner man," and thus present a solid front to the enemy. "Let the weak say, I am strong." God did not intend one-half of the church should spend all its time looking after the other half. When the Captain of our salvation commands, "To arms!" be ready to obey. When he says, "Fight!" then fight. "Quit you like men; be strong." You have run too many times before getting into battle. If you have been lying around in the hospital, pierced by the arrows of doubt and fear, half dead under the accusations of the devil, it is time to arise, and in the name of Jesus buckle on the whole armor, and be no longer a child, but a man of power. Every one can have the experience the prophet Micah fore-

told in these words: "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might."

A church of power is not a mere negative affair, either: It is a positive force, intended to shake the world. God wants our efforts to be positive. It is not a church where the members are envious and jealous of each other. When the Lord specially used Peter, as recorded in Acts, fifth chapter, the other apostles were not standing around full of suspicion and evil surmising. They were all of one accord. They joined with Peter in prayer and faith, and all rejoiced together at the great work accomplished. So it must be today, or the Lord can not work. If God lays his hand of power upon some one and greatly uses him to his glory, and you stand around and say, "I wish it were I," your heart is impure; you need the blood. "In honor preferring one another." "If one member is honored, all the members rejoice with it."

What Constitutes a Church of Power

A church of power is a Spirit-filled church. "They were all filled with the Holy Ghost." It is a church in unity. "The multitude were of one heart and of one soul." It comprehends both internal and external unity. Every member in perfect love, full confidence and fellowship. No cold, distant feelings. One faith,

one name, all members of the one body of Christ. It is a clean, separate church. "Of the rest durst no man join himself to them." 'He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one.' The apostle denominates it "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." That is the kind of church Jesus will present to himself as his own bride in the last day. If we fall short of this standard, we shall be no part of his bride. Each local assembly of God's people must be clean and pure from sin and sinners. It is a church in which the gifts mentioned in 1 Corinthians 12 are in full exercise—not merely professed, but actually possessed and manifested—a church full of healing and miracles. Such a church is one of influence. It wields a mighty power for good in any community and in the world. It commands the confidence and respect of others. "The people magnified them, and believers were the more added to the Lord, multitudes both of men and women." It is a fruitful church.

"But will there not come a time when no more sinners will be saved?" No. The church need never be barren in this respect. There is something about a church of power that will always attract the unsaved and bring in the lost. It is a church by itself.

There are no others like it in the world. You can search through all the realms of sect Babylon and of heathendom, and you will find nothing like it. A church of power stands by itself. While the devil can imitate a lifeless body, and can counterfeit many things, he utterly fails in trying to counterfeit a church of power. This is why in the days of primitive Christianity the church of God was exclusive. This must be her distinguishing feature today. The world, utterly disgusted with dead formalism, is looking for a church of power. It is incumbent upon us to meet the demands of the hour.

A church of power is a church of prayer. The apostles gave themselves "continually to prayer, and to the ministry of the word." There is power in prayer. I have learned that the times when I pray most are the times when I have the greatest power with God. "When they prayed, the place was shaken."

My soul is reaching out after God this morning as a "hart panteth after the water brooks." I thank God for all he has done, but I long for a much greater manifestation of the Spirit's power in my life and ministry. I shall, by much humbling of heart and earnest prayer, seek that power until it is fully manifested in me; and if this sermon will put the same deep, earnest longing and heart-craving in your souls, I shall consider myself well paid.

PAUL BEFORE AGRIPPA

Morris C. Johnson, Milltown, Wis.

"Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently." "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the King knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, almost thou persuadest me to be a Christian" (Acts 26: 1-3, 23-28). Almost persuaded to become a Christian.

The Condition in Which Paul Appeared

We notice that Paul, like all other true saints, had trials and difficulties to meet on the way, and I am sure that you all know what it means to be tried, but I am glad to tell you, dear saints of God, that it is possible for us to be more than conquerors through Him that loves us. Paul was a man that was much misunderstood. The world in general did not understand him. I believe that the same thing is true of every true saint of God. I do not believe that we can ever expect always to be understood in this world. But I am glad that there is a little company of God's people who understand us, and especially, we are understood by the Lord; and when we are misunderstood by people here, it is good to know that we have a home beyond the skies. Let us take advantage of every opportunity to educate ourselves for heaven.

Paul Rejoiced in Trials

In the midst of his trials Paul was happy. Many professed Christians would under such conditions go around with wobegone countenance. But Paul's face beamed with the glory of God, and his soul rejoiced. It is true that when the real, living Spirit of God is in our hearts, some way or other it will be manifested; our lives will reveal it. When Paul came

before this congregation, which consisted of the most prominent and distinguished men in the nation (for there were governors and Statesmen, kings and princes in that audience), under accusation and trial, he stood there with his soul rejoicing in the salvation of God. He did not say, as many professed Christians would have said, "Oh! I am so sorry that I became a saint, when I think of all the trials that I have to encounter"; he looked Agrippa in the face and said, "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews." Some think that when one becomes a Christian, he loses all joy; but I am glad to say to every man and woman in this congregation: If you want to be happy, then become a Christian.

Three things, especially, made Paul happy. First, he had God's approval upon his soul; he knew that his sins were forgiven and that his name was written in heaven. What a blessed thing it is to have this assurance! And according to the Bible we may know that we are saved. John says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." The Seventy, rejoicing over the victory they had won, came to Christ saying, "Lord, even

the devils are subject unto us through thy name." Jesus said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." It would be impossible for us to rejoice because our names are in heaven if we did not have some way of getting an understanding of that fact. I am just as sure that my name is in the book of life as if I had been in heaven and had seen it there.

Second, Paul was happy because he was privileged to suffer for Christ's sake. In Matthew the fifth chapter, Christ speaks of this same thing. He says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." I want you to especially notice that word "falsely." The apostle Peter also says that if we are buffeted for our faults and take it patiently, no praise is due us, but that if we suffer for Christ's sake, it is our privilege to rejoice not only in our sufferings, but because of our sufferings. Jesus said, "Rejoice, and be exceedingly glad: for great is your reward in heaven." Praise the Lord! It is a great privilege to suffer for Christ's sake.

When I went to Scandinavia, I was looked upon with much suspicion. The people over there seemed to think that every false doctrine has its birthplace in America, and when I went there as an American

citizen, preaching the whole truth of our Lord Jesus Christ without any special recommendation or credentials, you can imagine what agitation it created. They wondered, "What kind of a fellow is this we are going to hear?" At first, it was hard for me to express myself in the Scandinavian language, but often the Lord would enable me to go before the congregation with tears, and some would come to God.

Suffering for Christ's Sake

In a town in Denmark by the name of Lokken we had some glorious revival meetings. About thirty or forty of the young people in that town decided, when they heard of these meetings, that they would do all they could to cause us to leave the place. When they came into the hall, it was not hard for me to understand what their object in coming was. I spoke kindly to them, gave them song books, and urged them to help us in the singing. It wasn't long until a number of them broke down, wept before the Lord, and were converted. This revival brought about such a revolution in the town and created such an interest among the people that a saloonman nearly failed in business, so he decided that in some way he was going to oppose us. A bitter persecution broke out against us, which resulted in my being taken to the police station, where I was examined by a state

official and by one of the most prominent detectives they have in the Kingdom.

After being there three hours, they asked me if I had any objections to their taking an impression of my fingers. I thought that since the matter had gone so far, it was best for me to submit to them. As I stood there behind the high walls, a very strange and peculiar feeling came over me. I felt as though I was forgotten. The only Scripture I could think of was, "My God, my God, why hast thou forsaken me!" As I stood there a still voice whispered to me, "There is some one praying for you."

Then I remembered that once while in Sweden I received a letter from my little sister. She wrote, "Morris, I want to encourage you by letting you know that I never go to bed before I have knelt on my knees and prayed for you." I thought, "As long as I have that little sister I will come out all right." I felt that I was one of the most favored ministers in this reformation. (Often my mother also wrote in a similar way to me, which was a great consolation to me in my work.) That filled my soul with joy, and soon the clouds that were hanging over me vanished.

I asked the policeman if he were a Christian. He said, "No; but I wish I were; I understand it is the only true life to live." He said to me, "Mr. Johnson, you are the most peculiar prisoner I ever had." I

had my picture taken there behind the walls. It was sent to different police stations in Denmark, Norway, Sweden, and some of the large cities in America. I thought, "Oh! I would like to sit here a few months for Jesus' sake." Praise God forever and ever!

Third, Paul was happy because he remembered that he would be in the world but a little while. The apostle Peter said that our afflictions and sufferings are only for a short season. How good it is to know that we are not going to stay in this old, sinful world forever. We are here only for a little while.

"Life on earth is but a vapor,
Soon we lay these bodies down;
But if we continue faithful
We shall wear the victor's crown:
Brighter than the stars of heaven,
Brighter than the dazzling sun,
We shall shine among the ransomed,
When our work on earth is done."

The church of God is soon going to have a large assembly on the coast of heaven. What a glorious day when we all shall meet there! These thoughts gave Paul courage. He was bold and courageous even as Peter and John were, as mentioned in Acts 4: 13, where it says: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been

with Jesus." The people that live with Christ, do not go around hanging their heads. They can look people and the devil in the eyes, and calmly face the judgment-day and eternity. Praise the Lord! They have something that will stand while the mountains are melting, when this old world is burning up.

The Christian's Influence

I am sure, as this monarch looked this Christian in the eyes, a very peculiar feeling came over his soul. He had heard much of Paul and had desired for a long time to see him. Now Paul appeared personally before him. Don't you know that the very best advertisement the Lord has, is the lives of God's holy people? There are saints who could not stand before the public, who are doing more for the spread of the gospel and having a greater influence upon the people of the world than some popular evangelists of our day; all because of their sincere, devoted Christian lives. Agrippa, no doubt, felt as many people feel today when they meet true Christians: he felt that Paul had something that he himself did not possess.

I met an infidel in Copenhagen, a very prominent man, a doctor of the law, and a correspondent of the greatest daily paper in Denmark. I knew he felt that he would soon be able to cripple my faith in Christ and the Bible. I very much desired to win this young

man to Christ. We had some lengthy discussions, which often kept us up till two or three o'clock in the morning. As we were talking one morning he said to me, "Mr. Johnson, I have one question I am going to ask you. I have noticed your life and have found that you are a very happy man. Tell me where did you get that joy?" I told him that the joy and satisfaction I had was given to me by the Christ that he denied. His head dropped, and with tears he said, "I have both publicly and privately spoken against Christianity, but I am never going to do it any more, for now I have found that Christianity will make a young man happy." I will tell you, dear friends, that if there is nothing else good about Christianity it will make people happy. Praise the Lord!

The thing that caused me to seek the Lord in my early youth was the example that my parents placed before me, and the lives of some devoted Christians. I have now been a Christian nine and a half years. Since I was saved, I never once had a desire to go back to the Egyptian bondage of sin.

The Theme that Paul Chose

Paul chose for his subject, The Sufferings of Christ. Let us read again the twenty-third verse: "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light

unto the people, and to the Gentiles." When I am to speak of these important things, the feeling of insignificance always comes over me. I wish I was able to tell the story of the cross as I feel it in my soul tonight.

I just want you to notice the cross for a few moments. We see the cross on that lonely hill outside of Jerusalem. The world and all the powers of the infernal regions were turned against the pure and holy Son of God. There were two thieves crucified with Christ. These two men had lived and walked together in life, but the day came when they heard about Christ and finally were brought to the place where the cross separated them. One was placed on the right of Christ and the other on the left. I want to let you know, dear friends, if you have never been face to face with Christ before, you are tonight, and it is possible that the very gospel I am preaching now will separate you from some of your dearest friends. If you are going to win heaven, you will have to bid the world good-by. The cross will separate you from the world. Christ said that he did not come into the world to bring peace, but a sword. Sometimes the husband will accept Christ and the wife turns against him. Because the wife accepts Christ, the husband may turn against her. Parents turn against their children, and children against their parents. But even

in the face of these sad possibilities, it will pay you to forsake all for Christ's sake.

We were holding some revival meetings in a place in Denmark. In that place there was a little congregation of saints, which consisted almost entirely of women. It is peculiar, but it is a fact, that women seem to be easier to reach with the gospel than men. But the Lord put a burden on our hearts for the salvation of the husbands of these families. I will tell you, friends, that it is often that the true minister of God must be on his knees while others are sleeping, praying earnestly to God in order to be proficient to bring the gospel to the people. I believe in prayer. When I was a boy I often went to mother for a piece of bread. She would not always give it to me immediately. I would pull her skirts until mother would go into the pantry. Sometimes we have to persevere before we can expect any answer from the Lord.

The Effect of Persevering in Prayer

After this church had been in prayer for some time the Lord opened the way for a revival. We longed to see men and women in that neighborhood calling upon God for mercy. After we had held about three meetings, heaven opened. Oh! it is wonderful when one can stand in the pulpit and almost see the skyscrapers in heaven and hear the music in the golden

city. One evening a lady was gloriously saved. The only thing she feared was the opposition she might receive from her husband. She saw it was her duty to let her husband know about the step she had taken. When she got home she met her husband and said to him, "I want to let you know that I was saved to-night." The husband embraced her and with tears of gratitude, said, "Wife, I was saved tonight, too." Then they praised God together. I will tell you, if you become a real Christian, you can't hide it.

Another man, who had been an object of the prayers of God's people and the affection of his noble, Christian wife, was living the unhappy life of a drunkard. With deep conviction on his soul he went to the saloon and became intoxicated, thus hoping to quench the conviction of the Spirit of God. On the way home he woke up to his true condition and saw that he was lost. He called upon God for mercy. When he came home, his wife met him at the door. He said, "Wife, I have something I want to tell you. I know you will not believe it, but I want to tell you anyway. I am now saved." Breathing the smell of liquor, she said, "Now, Husband, you have been playing with these things so long, that if you are not careful you may lose your soul." He threw himself down upon his knees and said, "Lord, I don't expect my wife to have confidence in me; but help

me to live such a life, that not only my wife and children, but also my neighbors may see that I am saved." Do you suppose it was long before that wife joined him in prayer? This man and his wife were as happy as if they were married anew. The gospel is just as powerful as it ever was. Oh that the cross of Christ could be preached in all its power, to men and women who are perishing in sin!

In Sight of the Cross, but Lost

Now, one of those thieves who were crucified together with Christ died in his sins. It is hard to think that a man can die in his sins right by the side of the cross. He was so near Christ that he could see the blood, hear the groans, and look into the very eyes of the Redeemer of the world, and yet he died in his sins. Dear man or woman over there in the congregation, I exhort you to accept Jesus tonight. Christ has been presented to you. It may be your last opportunity of accepting him. Oh! seek him tonight.

There was also the other man. He also was brought to the cross. This man was dying for his sins. The gospel that hardened the heart of the other thief caused this man's heart to soften. He accepted Christ and was saved. One man may say, "Ah! I don't want to have anything to do with those people," but

in a little while he is laid in the graveyard. Another man, under the influence of the same sermon, may bid the world good-by as he yields to the Lord.

Now, I want to call your attention to the cross in the middle. This is the most interesting of them all. Here we find the Son of God dying, not in sin, or from sin, but for sinners—dying that the world might be saved. Paul could not have chosen a better theme nor found anything more convincing to Agrippa.

The Conviction that the Gospel Message Produces

When the cross is preached with apostolic power and authority, we will see people convicted and brought into a permanent experience of salvation. Paul's preaching caused Agrippa to see that he was not a Christian. That is one of the first things people need to see. Our preaching must be of such a character that it will create a desire in the hearts of men for Christ. I like to see people come running to the altar, crying to God for mercy. I would like to see people tonight come in such a hurry that they would almost knock you down in the coming. I, for my part, would excuse them. As Agrippa looked Paul in the face and heard his warm, glowing message, his heart commenced to beat fast, and he felt that he had arrived at a point in his life where it was necessary not only to think of Christ but also to make a

decision. Forgetting all about his environment he exclaimed, "Almost thou hast persuaded me to become a Christian." I tell you that was a great confession for this great monarch to make in the presence of the nation's most noted people. He felt that God had spoken to his soul and that God demanded something of him. But friends, we need more than conviction, if we are going to win heaven; we must be converted. God wants us to treat Christ and the gospel with consideration. I believe there are some here tonight that realize the need of salvation and that are in the same position as King Agrippa was — almost persuaded.

My friends, your time is now. Now is the accepted time, behold now is the day of salvation. I read nothing in the Bible nor does history give us any reason to hope that King Agrippa was ever converted. How sad to think that men and women who are brought face to face with the Son of God can turn their backs to Christ, go out into sin, and finally lose their souls! The Lord help you, my dear friends, to obey the pleadings and warnings of the Spirit of God, and to come before it is too late.

A PLEA FOR SERVICE

Clara M. Brooks, Denver, Colo.

The text from which I shall speak is found in Psa. 116: 12—"What shall I render unto the Lord for all his benefits toward me?" If we would stop for one moment and consider the great benefits that the Lord has so freely bestowed upon our hearts, if we would stop to consider the beautiful things he has given us, surely we should feel constrained to render him an offering of praise. Nature in all its grandeur and perfection of beauty is ours to enjoy and to admire, and we may continually bask in the beautiful sunlight and hear the birds singing in the trees. Most of us are enjoying health and strength. All these are blessings for which we ought sincerely to praise God. We have also the blessings of our homes, of our families, and of the love of friends, of relatives, and of parents—of all who are near and dear to our hearts. For these blessings, we owe a debt of gratitude to God. And above all else, we should be grateful for the gift of his dear Son, Jesus Christ, whom God has so freely given to us. He is ours to enjoy this morning.

We now return to the question that troubled the Psalmist's heart until he cried out, "What shall I render unto the Lord for all his benefits toward me?"

Have you come into the courts of the Lord today, empty-handed? Have you no offering of praise and thanksgiving ready to burst forth from your heart, redeemed by the blood of the Lamb? If, when you consider the manifold benefits he has bestowed upon you, you have nothing to bring him in return, you should search your heart to find what is the trouble. Perhaps you have not yet laid all upon the altar.

God's Love to This Sinful World

In John 3: 16 we read of some of the blessings God has given to us: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Why did he give his Son? We read in the first part of the verse, "For God so loved the world." Thank God for his love for this world, for this wicked, cruel, benighted, darkened, sin-cursed world. Yes, God loved this world; he loved it when it was sinful, when it was unthankful, when it was unholy, when it was going downward as fast as it could go into a Christless eternity. He loved poor sinners when they were fighting against Him and his ministers; yea, even when they rejected his beloved Son.

It is not hard to love when love is returned; it is not hard to love when the object loved is lovable; it is not hard to love when you feel that that object is

worthy of your affection; but God loved us when we were down in sin. When we think how God loved us, unworthy, unholy, unthankful creatures, we then behold the greatness of that love. Yes, he loved this sin-ruined world so much that he sacrificed for it the very best treasure he could find. How could God determine what was the best? Very similarly to the way that he tested Abraham's love; namely, by asking him to sacrifice the thing which he loved the most.

Abraham's love was so great that it interested God. It was so great that it made God begin to wonder and marvel; and he thought, "I am going to measure it and find out if it has any bounds." So he tried Abraham. Knowing well how best to find the measure of Abraham's love, God said, "Abraham, take now thy son, thine only son Isaac, whom thou lovest, and offer him as a sacrifice to me upon the mount that I shall tell thee of." Did Abraham fail to stand the test? Did he waver? Did he hesitate, and say, "No, Lord; that is too much to ask. Isaac is the boy through whom you promised to make me the father of many nations; he is the seed. It is through him that all the nations of the earth are to be blessed. Oh, can it be that you are going to ask for Isaac?" No; Abraham didn't say that. He hastened to obey the command of God. He did not wait until the sun

came up; but arose very early in the morning and saddled his ass, got his servants, and prepared the wood for the fire. When ready to start, he did not leave the sacrifice behind, but took Isaac along. When he said good-by to his wife, Sarah, she asked:

"Where are you going, Abraham?"

"I am going to obey God," was his satisfactory answer.

And he went away to the hill of which God had spoken.

I shall not attempt to tell you all the things that I imagine passed through Abraham's mind on the way; for, because of the burden that is upon my heart, I want to bring other thoughts before you. Suffice it to say that as Abraham and his little company were going to the place of sacrifice, Isaac said, "Father, here is the wood, and here is the fire and the altar, etc., but where is the lamb?" Abraham said, "Son, God will provide himself a lamb."

Continuing his journey to the summit of the hill God had chosen, Abraham bound his beloved Isaac and laid him upon the altar of wood. Then, without wavering, Abraham raised a knife in his hand, ready to strike the blow which would tell how much he loved God; but ah! so great a sacrifice touched deeply the heart of God. Such love! It was the greatest earth could give. Abraham loved God

enough to show that there were no bounds to his love, the sacrifice proved to be more than God would allow; and he said, "Abraham, stay thy hand." He had tested Abraham's love, had proved his faith, and now said, "Abraham, Abraham, lay not thine hand upon the lad; because thou hast obeyed my voice and hast not withheld from me thy son, thine only son whom thou lovest, it shall come to pass that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore, innumerable." Such a consecration on the part of Abraham touched the heart of God; the very windows of heaven were opened, and God said, "Abraham, whenever I bless, I will bless thee; whenever I have any thing for the good of the sons of men, I shall bestow it upon thee, because thou hast obeyed my voice and hast shown me the immeasurable volume of thy love."

God wants us to see the immeasurable, yea, infinite, volume of his great love, flowing down from glory to this sinful world. We read again, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Also in Rom. 8: 32 we read, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Since he gave the greatest and dearest

thing he had, is there anything else we could ask that he would withhold? No; God has already made the greatest possible sacrifice, and he will with him give us all things richly to enjoy. Also we read in Rom. 5: 8, "God commendeth his love toward us, in that, while we were yet sinners Christ died for us." These scriptures show us the unfathomable and unbounded love of God. Praise God! It reached down to this dark world and kindled a flame that warmed the frigid hearts of men and drew them unto him. And this flame is burning still; souls are still finding the love with which God has loved us, and are coming home to God to find precious rest to their souls.

Christ's Love for Man

We have now considered the sacrifice that God made; and some one says, "I can love God because he gave his Son; but what did Jesus give?" In Heb. 12: 3, 4 we read: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." We want to consider him for awhile, not God, but the Son, and the great sacrifice that he made for us. Turn to Rev. 1: 5. There we read, "Unto him that loved us, and washed us from our sins in his own blood." Dear unsaved friend or atheist or infidel—if there should be such in this congregation—I would to God that he

would help you to realize that Jesus loved us with a love sufficient to melt and win the hardest heart. Do not forget this, dear ministers of God, for when all else seems to fail, when the preaching falls like a marble upon the granite pavement and will not penetrate the flinty rock, there is yet one way to reach the heart of the hardest sinner, and that is by the love of Jesus. Men may try to gainsay your doctrine and your arguments with an answer which is reasonable to them; but there is one thing they have no answer for, and that is the love of Christ.

There was an old man, a well-known infidel, who attended a meeting where a very able and learned young man was preaching the Word of God. But all that he preached the infidel had an answer for. He could still find some excuse for himself, until one night when an old man arose in the congregation, and with tears streaming down his cheeks and his face lit with the glory of God, said, "Jesus loves me," and sat down. His message struck home to the heart of the poor infidel, and soon he began weeping and fell down at the altar, gave his heart to God and obtained an experience of salvation.

After the meeting was over, the young minister, feeling very much elated over the fact that he had won the man whom hundreds of ministers had tried in vain to reach, said, "Sir, I would like for you to tell

me just what part of my sermon touched you?"

The converted infidel turned to him, and said, "Young man, it wasn't any part of your sermon. I had an answer for all you had to say, but I had no answer for that old man's tears."

So, dear brethren, man may have an answer for our arguments; but there is one thing to which the human heart can not give an opposing answer, and that is the love of Christ. If we can get men and women to that love, we have done what Jesus told us to do in order to win the world to God. When people once get a vision of that love, they can not resist it. They must yield, for the love of God is stronger than the power of Satan. Sinners can find the way to God if they can only feel the touch of his love. It remains with us to get it to their hearts.

Yes; Jesus, as well as the Father, loved us.

Christ's Sacrifice of Himself

We read a little while ago that Christ "washed us from our sins in his own blood." We now read in Gal. 2: 20 concerning Christ, "who loved me and gave himself for me." Each time a statement is made concerning his love, it is followed by an additional expression telling the measure of that love. Jesus did for us all that it was possible for him to do, and all because he loved us.

Let us consider another text, found in Heb. 9: 14. Listen, "Who through the eternal Spirit offered himself without spot to God." Notice that Jesus "offered himself." I shall here quote from Revelation 5: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man in heaven nor in earth, neither under the earth was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and to read the book." "Where is a man who will go for us? The world is dying. Souls are groping in darkness and sin, hatred, wickedness, and vice on every hand. Some one must shed his blood for their redemption. Who will go for us? Whom shall we send?" rang the cry through the portals of heaven.

Presently one of the elders came to John and told him to weep not. And John looked and, behold, the lion of the tribe of Judah, had "prevailed to open the book, and to loose the seven seals thereof." This Savior, Jesus, stepped forth and offered himself. He said, "Father, I will go." Thank God! Then Jesus did not come to this world and give his life simply in order to obey a command—simply to be submissive

to the Father—but he came because he loved this old world and desired to see man saved. So we read here, “How much more shall the blood of Christ, who through the eternal Spirit **offered himself** without spot to God, purge your conscience from dead works to serve the living God?”

In Heb. 9: 26 we read, “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” Jesus knew that the sacrifice of himself would be well-pleasing unto the Father, for Christ, who was blameless, gave all he had, gave all he could, all there was of him. He gave as God wants us to give; that is, he gave his all for this lost, dying world. Dear ones, God wants us to give an offering and a sacrifice to God for a sweet-smelling savor.

Phil. 2: 7 says, “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself.” God did not have to humble Jesus and bring him low. “He humbled **himself**, and became obedient unto death, even the death of the cross.” What did he do to humble himself? After having walked humbly and meekly among men, he yielded himself to be crucified. On the night before the crucifixion he went out to the garden of Gethsemane. God wanted to teach him

some things that he had not yet experienced. Jesus took with him the eleven disciples; but when he reached the garden-gate, he took Peter, James, and John with him and went out a little way from the rest. Do you know why he took those three men along? Perhaps you do; for you, no doubt, know how comforting it is when sorrow oppresses you and when grief weighs down your spirit to have a brother near to speak to you a few words of encouragement, to give you a little comfort. But, though Jesus took those three disciples with him, he must win the victory alone. For, in spite of his charging them to "watch" with him, when he went away about a stone's throw from them and knelt down to pray, even they fell asleep.

When all alone, Jesus prayed: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Jesus said this prayer correctly, but it did not go into the depth of his own soul as it should, so he went back to the three disciples for comfort; but, behold, he found them asleep! Some seem disposed to blame the disciples, thinking they should not have fallen asleep; but God permitted them to fall asleep, for he wanted Jesus to gain this victory alone—to step out from all his associates and those who had stood by him and gain this battle himself. When Jesus came to the disciples,

he awoke them: "What, could ye not watch with me one hour?" he said. "Watch and pray lest ye enter into temptation."

He went away the second time, and prayed, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." This time the prayer went down a little bit deeper into his heart, but he had not yet reached the place of victory. So he went back for one more word of consolation. "If I see them watching and praying when I come to them this time, I shall be comforted. Must I drink this cup alone? Can not I have even one to watch with me? even one ray of hope or cheer from my dear brethren who have toiled with me and whom I have comforted so many times? Is there none to help me?"

We find in the sixty-third chapter of Isaiah how Jesus looked for help, but whence did his help come? He searched for it, and waited; but listen: "Who is he that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in the winefat? I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled

upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." Jesus received no help at this time from man. See the Son of God go back again to his place of prayer, there to drink the bitter cup, alone. He did not wake the disciples this time; he left them sleeping. Listen: "I looked and there was none to help; therefore mine own arm brought salvation unto me; and my fury, it upheld me."

He gained the victory alone; there was none to help him. He received the glory when he ascended up on high; he did not have to share it with another by remembering, "Yes, those brethren upheld me." We read here that he went away again and prayed the third time, saying the same words as before. But what a difference there was in that prayer, though he did say the same words! This time they sank into the very depth of his soul, and the victory was gained. Then an angel came and ministered strength to him. This victory was the result of his having humbled himself.

Let us now follow him out of the garden. When the throng came, Jesus said, "Whom seek ye?" And

they answered, "Jesus of Nazareth." What gave him grace to stand there, when he knew they were going to take him to Calvary? What gave him grace to say, "I am he"? The words that came from his lips were like a mighty sword to them, and they fell backward to the ground. Then they took him and led him away. What gave him the grace to stand all their mockery, their jeers, and their cruel scourging? Was it not the strength ministered to him by the angel after he had gained the victory over himself? The very fact that, when we are in trial, angels are there to minister unto us gives us strength to face the great battle before us. So Jesus could stand this ordeal better than he could bear the sorrow of Gethsemane before he had gained the victory, because of the strength that the angel had ministered to him.

Jesus did more than just humble himself. What did he do? "He became obedient unto death, even the death of the cross." We next see Jesus, the Son of God, the lowly Nazarene, wending his way up the rugged hill toward Calvary. Weak and worn, he goes painfully on, step by step until he reaches the top of the hill. Then we behold him hanging on the cruel cross. At this trying time his disciples could give him no comfort, and before the end came, even God forsook him.

Jesus went a little farther at this time than he ever

asks you and me to go. When he was in the garden, there were a few of the dregs left in the bitter cup, a little grief, sorrow, endurance, a few trials and temptations, a little humility and suffering, self-denial and sacrifice—a few dregs for us to drink. And we may sometimes have to go through Gethsemane, and stand, like he did, without the help of a human arm, without a soul to comfort us; but we will never be asked to go one step farther than Jesus himself went. There when he was deprived of human aid, he still had the help of God. He knew God was with him. He could not see the Father's face nor hear his voice; but he knew that God was there, ready to strengthen him. But Jesus later did one thing that he never asks you and me to do. He went to Calvary, where he was forsaken by God himself. You say, "Oh, God did not forsake him; it just seemed that way!" But God did forsake him; he left Jesus there alone; he had to do it. The Son of God had to become a curse; he had to be accursed of God, to be forsaken by God, in order to save you and me from having to be forsaken by God in eternity.

Remember that, though God may permit you to pass through some trials where you will have to give up human aid and cease depending on human strength and human comfort, he will never ask you to go where Jesus, our elder Brother, went, that is through

a trial where you will be forsaken by God. Yet Jesus went through such a trial; he was forsaken of God. By the victory, however, that he won in Gethsemane, he gained sufficient strength from heaven to endure the cross and to despise the shame, and, so, to endure unto the end. Though in the sorest conflict he did say, "My God, my God, why hast thou forsaken me?" yet he did not say, "I can not endure this; loose the nails and take me down." He did not say, "Drop the cross." No; he said, "I will drink the cup." And finally he cried out, "It is finished," and soon yielded up the ghost. Think of the suffering! Ah, how he humbled himself!

"Look at him dying,
Bleeding for thee;
Though thou hast slighted him often,
Still, sinner, he's pleading for thee."

What Service Can we Render in Return?

Now, we need not suffer torment in eternity because of sin, for Jesus gave himself, he endured the cross, for our sakes! Dear people, the question for our present consideration is, "What shall I render unto the Lord for all his benefits to me?" "What shall I render unto the Lord? What were his benefits to me? He suffered for me. He drank the bitter cup for me. All the way to Calvary he went for me."

Jesus did this, dear ones, for you and for me. What shall we render unto the Lord this morning for all his benefits to us? May God help us to see if there is not something that we can do for God. He calls you the same as he calls the ministry; he calls everybody to service and to sacrifice.

Some seem to show by their efforts that they are very anxious to sacrifice for the Lord, but in reality they do very little. There is a difference between "making believe" and really doing something. God stands behind the scenes, and he can see whether you are merely playing, or going through a form, or whether you are really working for him. He can see whether you are giving until your gift really becomes a sacrifice, or whether you are giving like Ananias—keeping the greater part for yourself. He can see, when you are called to his service, how your labor stands before him, whether souls are being gathered for heaven and eternity, or whether your efforts are being lost for lack of fervent prayers and of tears to water the seed. We may make it appear that we are doing a great deal, but some one else may be lifting a load. God help us to be earnest about our labors.

Some may think they are not called to service as they can think of no special line of work for which they are qualified. Such should remember that we

can not all preach the Word; we can not all sing, nor can we all do any other one thing. But we can all do something. There is plenty to do. We can hold up the hands of those who are called to some special work. When God saved you, he called you just as much to labor for him as he calls any minister to labor. It is your place to furnish the minister in the harvest-field with the implements to use in gathering the grain. You will never prosper in your soul until you realize that God calls you to service.

Not only that, but he calls you to sacrifice, to give something to this dying world. Jesus said, "If any man will not take up his cross and follow me, he can not be my disciple." God help us to feel that it is our place to furnish the means to send the gospel over the waves, to send it abroad all over the land. Who is the person that can withhold one thing from the God of heaven, who has done so much for us? God recognizes even the least effort that is put forth for him.

There was a young man in a certain college who became highly educated. He had a brother at home, somewhere in the hills, who was supporting him in the school. This brother had thought he could not earn enough to get a college education. But when he looked at his younger brother, he thought: "I see something in him. If it is polished and brought

out, he can be a great man in the world." So he said: "Brother, I can farm; but if we both farm, neither of us will get an education. If you get an education, then you can do something in the world. I will furnish the means." The younger brother accepted the kind offer and went to college.

The day arrived when this brilliant young man was to graduate. He had written to his brother and said, "Brother, you will be glad when you learn I am going to be graduated." On his graduation-day he carried off the highest honors of his class. But just as the last honors were being given him, the last compliments being paid, and the degree conferred upon him, behold, in stepped a very uncouth-looking man, a little older than himself. The man's hair was unkempt and his clothing was far from what would be presentable on such an occasion. His very manner and carriage bespoke the woods and the hills rather than the city. Just as he stepped in, he caught his brother's eye. "I wonder if Brother will be ashamed of me." He thought.

Color flashed to the young man's face when he saw the people turn with scorn to a man who had dared to enter that place with such an appearance, and he was about to turn away when he thought, "Through him I carry off these honors today." Then he turned and ran to the brother, threw his arms

around him, and said, "I should not have had an education, I should be out there today in the woods where I once was, had it not been for you!" He greeted his brother warmly, and then, turning to the audience, said, "This is the man that stood behind me." He recognized his elder brother as being the one that had really won the laurels after all.

God recognizes our efforts. Some are called to go and preach the gospel; you may not be called to do this, yet there is one thing you can do, and that is to stand behind the man who does do it. Then you may at last join with him in the reapers' song and share the reapers' reward. God recognizes the smallest service we do, if we do it with a heart full of love and sacrifice even as Jesus did when he gave himself for us.

The Best Gift We Can Give

The highest and noblest achievement we can perform in life is to give our all to Jesus. David Livingstone felt that his life was not too good to give to God, and he gladly left all and went into dark Africa to carry the gospel to the uncivilized. When he thought his days were about spent, he said, "I have given my life and my prayers and my tears: If I had aught else, I would give it for God and Africa." His tears were bottled up in heaven and kept there; they were not in vain. Because David Livingstone was

not afraid to give his life to the service he loved, there are many souls in the kingdom of God who otherwise would have died in sin. Would we be truly great, we should aspire to do something in this world to ennoble and save humanity; we should give our lives to the service of the Master. The very best we have is none too good for God. Some whom God has called to service are giving all they have; and many times they make great sacrifices for his sake.

Jesus said, "Freely ye have received, freely give." God has already done so much for us that we can never give him anything free; we can only endeavor to pay him back a little of what we owe him. We never can pay him the debt in full. If you give all you have and all you ever will have, remember it will never cancel the debt you owe, for he has given you far more than that, and he gave it all freely. Ask our missionaries if it is too much for them to leave their loved ones and go to India or other heathen lands. Ask some who have talent to sing if they do not think they could make a great deal if they would sing for the world, and if they do not think it is too much for them to give all that talent to God and his cause. I am sure they would all answer, "No." Ask the authors of our books if they do not think it is too much for them to give the manuscripts they have written, without compensation. I imagine if we could

hear those brethren express the sentiments of their hearts that we would hear such an answer as this, "Oh, take them, brethren!" I believe that when they get something from God that is good for the spreading of the gospel, they are so glad to have it published to the world that they say, "Here, brethren, take it; give it to the world. Cast it upon the waters; it is not too much to give to God." The most we can give is not too much, and what any one has given, God will surely recompense.

Stories of Two Kings

In conclusion, I shall relate two stories of two kings. There was once a king in the midst of battle, who had with him several valiant men. When the day grew warm and the battle waxed hot and fierce, and while the king was giving orders here and there, he presently turned to those around him and cried out, "I thirst. Oh that I had a drink from the well of Bethlehem!" But the well of Bethlehem lay beyond the enemy's ranks; and the first man that broke those ranks would perhaps be pierced with either an arrow or a dart. But in an instant three mighty men sprang to the king's side. "We will go," they said; then with a cup in hand they dashed forward, broke through the enemy's ranks, and ran as fast as they could to the well of Bethlehem. They obtained some

water from the cooling fountain and hastened back to the king. Holding out the cup, they said, "Here, O King, is the cup with which you may quench your thirst." But the noble king poured the water out upon the ground as a drink-offering to the Lord, saying, "This is the blood of three mighty men, who jeopardized their lives for me. I can not drink it." It was counted a great honor to serve the king, to do whatever he wished done; and these three men were counted as mighty men in their nation because they valiantly served the king. They risked their lives for him, even though he did not ask them to do it.

There was another King. He was hanging on a cross. But the few friends who stood near were powerless to help him. So when near the close of his awful suffering, after the nails had been driven through his hands and God had forsaken him, when he knew that he had satisfied Divine Justice, he said, "I thirst." But no one ran to the well of Bethlehem, though it was near by; no mighty men sprang forward, saying, "We will get a cooling draft for you; we will fetch you a drink." A by-stander did bring him vinegar on a sponge, a potion from the Roman soldiers' beverage, but this was not sufficient to quench Jesus' agonizing thirst. Very soon, after commending his spirit to God, he yielded up the ghost. Ah, no one had said, "Here am I; I will, at the peril

of my life, bring a refreshing cup from Bethlehem's well."

Inasmuch—

Dear friends, Jesus died without having his thirst fully satisfied. You may think, "If I could only have been there, no matter what they would have said and done to me, I would have run as fast as I could to bring water to Jesus before he expired; I would have done so at the cost of my life." Would you? Listen; Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Do you know that today, in the person of millions who have never heard this gospel, the Savior is still thirsting, that he is crying, "I thirst"? Thousands of souls for whom the Savior gave his life are today thirsting on the hills of Judea, thousands, yea millions, in India, in the dark nations of Africa, in China and Japan, on the islands of the sea, in South America and Australia, and even in this country of ours. Jesus, in the person of these is crying, "I thirst; give me to drink." You say, "If I had been there, I would have given him to drink." Beloved, prove it by giving to him now.

We have the privilege yet of giving the Savior a drink, the privilege of cooling his parched lips with a draft from the well of Bethlehem. We have the blessed privilege of quenching his thirst, of pleasing

our dear Savior by ministering to the millions who wait to hear his Word. What are you doing today? What is your part? What can you give? Do you dare to give him less than the best? Do you dare to offer him less than all? Can you offer him anything less than a life of service and sacrifice? God help us to feel our responsibility as we have never felt it before. Jesus is still crying, "I thirst; give me to drink." Will you give him a drink today from the well of Bethlehem?

GOD'S WAY VS. MAN'S WAY OF TREATING THE SICK

L. H. Morgan, Herrin, Ill.

A few years ago I was prostrated upon a bed of affliction, without hope and without God in the world. My friends had given me up. Then I accepted the Lord and found him precious to my soul; he also added several years to my life, that I might proclaim the truth. I have not a complete body, for in the conflict with disease I lost my left lung, and this is why my left shoulder is about one inch lower than my right one. I want to use the lung I have in proclaiming the gospel that has been such a blessing to me.

I shall read a few texts from the Word of the Lord that will show that there is a difference between God's wisdom and man's wisdom. Paul said (I Cor. 1: 20), "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" There was a time in my life when I rested my hope on the wisdom of men, but the time came when I realized that "the world by wisdom knew not God." The wisdom I had, I had gathered from this world; but later, instead of depending upon the wisdom of this world, I turned to God and learned of him, that I might have life and have it more abundantly. Paul said that we should

study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

We shall consider our subject under three headings: 1. The World's Way of Dealing with the Sick; 2. God's Way of Dealing with the Sick in the Time of Moses; 3. Provision Made for Healing under Christ.

Causes of Sickness

But before entering upon the comparison of the different methods of treating the sick, we desire to notice the different causes of sickness. These causes may be grouped under four distinct heads. First, natural causes, such as are evidenced in cases of pneumonia, sometimes induced by sudden exposure to a draft of cold air when the body is warmed to a perspiring degree. Epaphroditus overtaxed his body in the work of the Lord, disregarded a natural law in his effort to push the cause of Christ, and in consequence was "sick nigh unto death." Second, the violation, or transgression, of God's sacred law, as evidenced in the case of Uzziah, king of Judah. Lifted up with pride, he transgressed God's law by going into the temple to burn incense; and while he was there withstanding the priests, leprosy appeared on his forehead. Some contend that all sickness is of the devil and that sin is the cause; but the case of Job is evidence

to the contrary, so far as direct sin is concerned (see Job. 1: 1-22; 2: 1-10). Third, some cases of affliction are for the glory of God, as the case of the man who was born blind, of whom Jesus said, "Neither hath this man sinned nor his parents; but that the works of God should be manifest in him" (John 9: 1-7); also the man of Acts 3: 1-16 who was lame from his mother's womb. Fourth, God may send or allow afflictions on our bodies to teach us some useful lesson or to develop in us some Christian grace.

The World's Way of Dealing with the Sick

There are two general ways of treating disease—the world's way and God's way. The world has many ways of treating the sick, some of which are: medical, surgical, osteopathic, Christian Science, etc. There are four great schools of medicine generally recognized; namely, allopathic, homeopathic, hydropathic, eclectic. These schools differ with one another materially in their teachings and practise. For instance, the allopathic school is based upon the following principle, *Contraria contrariis curantur*—"the contrary cures the contrary." So allopaths give a contrary poison to kill the poison causing the disease. Hence the common saying, "We will give him something to cause him to have fits, and then give him something to cure the fits," thereby producing a con-

trary diseased condition. This school believes the theory that if a small quantity of medicine will do good more medicine will do more good. The barbarities of the fly-blister in pneumonia and other diseases belong to this school. I once knew of a doctor's putting a fly-blister on the soles of a woman's feet to cure the headache, working on the theory of producing contrary, or opposed, diseased conditions, hoping to relieve the congestion of the head by causing a greater congestion in the feet.

Homeopathy, another school of medicine, treats diseases according to the principle, **Similia similibus curantur**—"Likes are cured by likes." Hence the common saying, "The hair of the dog will cure the bite." These systems are, as you can see, diametrically opposed to each other, yet both are legalized. In the matter of doses we note a marked contrast. The homeopathic school takes one drop of medicine and puts it in nine drops of water or alcohol; this is called the first decimal. Then one drop of this dilution is placed in nine more drops of water; this is called the second decimal. This diluting is continued until only one-millionth part of one drop of medicine is contained in a given quantity. Then a few drops of this dilution is given every few hours, as the doctor may direct.

Hydropathy is a system based upon the theory that

disease is caused by the retention of some morbid (diseased) material in the body. The remedy, of course, is to eliminate the poison. This is done by the use of water, warm or cold, internally or externally, according to the direction of the doctor.

Eclecticism, as the name itself implies, reserves the right to choose the good from all the different schools and of course to reject the bad. But, in addition, this school has what is called specific medication; that is, it claims to have found specific remedies. Nothing need be done but apply the specific remedy to the specific cause, and the patient is, according to this theory, on the road to recovery. But this treatment will not always work. I practised this specific system myself, and it, like the others, is a failure.

Christian Science is a so-called science, a form of mental healing, akin to suggestive therapeutics, but false both in name and in practise. Christian Scientists teach that Christ is only "a divine principle," and not the manifested Son of God in the flesh, and that "sin, sickness, and death are only a **belief**." Christ never charged for his services, Christian Scientists do; hence they are unchristian in practise. Many people have mistaken Christian Science for divine healing. Divine healing was practised by Christ, the personal Son of God sent to earth. He lived in the flesh, was put to death in the flesh, entombed for only three days, arose

triumphant over death, hell, and the grave; and he is now a living person with a spiritualized body, seated on the right hand of God, clothed with power and authority. He can "be touched with the feeling of our infirmities," and hears and answers our prayers. But there is no relation or connection between divine healing and Christian Science.

These are a few of the many and varied ways of treating the sick and battling against death. All are different; yet all are recognized as being safeguards against disease and death. We have only to visit the cemeteries, however, to receive unmistakable and indisputable evidence that people, young as well as old, are dying day by day in the face of all of man's boasted wisdom and vain claims of success and progress in medical science. It is remarkable to note the effort each system of healing, whether it be medical or other, is putting forth to gain preeminence over all other systems.

Origin and History of Medicine

Before taking up God's way of dealing with the sick, I desire to call your attention to the origin and history of medicine. In my hand I hold a history of medicine written by Nathan Smith Davis, A. M., M. D., L. L. D., late Emeritus Dean and Professor of Medicine, Northwestern University Medical School,

Chicago, Ill. This history covers the time and gives the condition of medicine prior to the time of Hippocrates the Great until the close of the nineteenth century. Time forbids my giving all the history of medicine, but I shall notice that part which deals with the origin of our present systems and their relation to divine healing. I now read from Dr. Davis' "History of Medicine," page 13:

"And the Hellenes, or Greeks, like their contemporaries in Egypt, assumed the existence of numerous deities, both male and female, or gods and goddesses, to whom they attributed the control of nearly all the affairs of life. Chief among these were Apollo, Pluto, Hercules, Juno, Artemis and Coronis. According to Homeric mythology, Apollo was the ruler of pestilence, Artemis the goddess of parturition, Pluto the ruler of Hades, Hercules was the discoverer of warm baths.

"The special god of medicine, however, was Æsculapius, the mythical son of Apollo and Coronis. Another **fable** represents him as having emerged from Memphis in Egypt and to have received instruction in the healing art by Chiron, who is represented in Greek art as half-horse and half-man. The very great skill acquired by Æsculapius in restoring the sick to health, is said to have so offended Pluto, the keeper of Hades, that he induced Zeus to slay him with a

thunder-bolt. By some writers Æsculapius is represented to have been a real person, living about 1250 B. C., who, after death was deified; and the temples erected by his followers, both for the reception of the sick and for worship, were called Asclepiadia, and those who administered in them were called Asclepiadæ, on whom devolved the double duties of physician and priest. These temples of Asclepiadia (schools of medicine) were established at Tricca, Epidaurus, Rhodes, Cos, Pergamos, and other places, but those most celebrated were at Cos, Cnidus and Rhodes."

From this history of medicine we find that the so-called science of medicine is founded upon fables and conjecture. Think of it! A fabulous man marries a fabulous woman, to this couple a fabulous son is born, and this son is the real god of medicine. Incredible! Yet truly we have believed medicine to be based upon a real foundation. Then again, to think that the father of medicine was instructed by Chiron, who is represented in Greek art as half-horse and half-man! In consideration of these facts we are not surprised to find that Dr. Davis, the medical historian, says on page 165 of this history: "And thus the nineteenth century closed with the medical profession throughout Christendom **engaged** in a **determined** effort to discover the specific **causes** of diseases and their **specific remedies**, aided by all the **modern** fa-

cilities and appliances for insuring accuracy in the domain of scientific research."

Think of it! Medical history records the fact that the medical profession has failed to find in nineteen hundred years since Christ, to say nothing of the time spent in research before Christ, the cause or cure of disease. How can the profession cure, when they admit they do not know the cause of disease? How can the profession cure disease, when they admit they have not found and do not know the remedy that will cure, but are still hunting for it?

Dr. Davis, the historian, further states (on page 166 of his history) that "disease continues until overcome by the **natural processes of vital resistance**, or the life of the patient is extinguished [dies]." If people who are practised upon had as little confidence in medicine as those who practise it, there would not be so much medicine used. Why do people trust their lives in the hands of men who have no power to heal, who do not know either the cause of, or the cure for, disease?

God's Way of Dealing with the Sick in the Time of Moses

We now come to the second division of our subject—God's way of dealing with the sick. Since Moses preceded Christ, we shall first notice God's plan as

given by Moses and the prophets. Moses, being the adopted son of Pharaoh's daughter, was educated in all the learning of Egypt and was consequently familiar with the religion, arts, and medicines of that country. But he chose to cast his lot with his own people, esteeming the reproaches of God's cause greater riches than the treasures in Egypt. And though Moses was educated in medical science as taught by the Egyptians, yet he did not practise medicine. As God's servant he received the law from God and gave it to the people, and they gave heed to that law rather than to the teachings of the Egyptians.

We desire next to call your attention to the fact that there were many nations then, but there was only one nation, Israel, that God claimed as his own peculiar people, and with them he made a covenant to heal them, on the conditions set forth in these Scriptures. "If thou wilt diligently harken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15: 26). Again, we find in Deuteronomy 28 that God promised to bless the Israelites for obedience and threatened to curse them for disobedience. Dr. Davis refers to this in these words:

"In the code of laws Moses framed for their government, he made one important provision differing from the laws of all other nations of that time. It consisted in the proclamation of one God, as the Creator and Preserver of all things, accompanied by the injunction that him and him only should the people worship. All other gods were declared to be false, and their worship was forbidden under the severest penalties. But he recognized the existence and influence of evil spirits or demons, the chief of which was Satan, or the devil. Yet, like the people of all other countries, the Hebrews [Israelites] regarded the prevalence of diseases and especially of important epidemics as punishments inflicted by their God on account of their sins. Consequently, for relief, they resorted to repentance, prayer, and the interposition of the priests officiating in their places of worship, rather than to the administration of medicine."

This shows that the Jews, the people of God, did not take medicine when sick, but repented and prayed to God, and had the priests make sacrificial offerings for them. There were doctors then, many of them; but God's people trusted God. They were what the world today derisively calls "divine healers" because they obey God rather than man. From the same history I read this:

"After this people [Jews] had been repeatedly

conquered and compelled to mingle as captives with other nations, they adopted many medical and surgical practises derived from both Egyptians and Assyrians, as may be seen in the book of the Talmud." So it is today. When the people of God are carried away captive by the world, they will adopt some of the world's customs, as did the Jews. But while the Jews were true and faithful to God, he was true and faithful to them. God's faithfulness is proved in the case of Naaman (II Kings 5), Hezekiah (II Kings 20); and man's unfaithfulness in the case of King Asa (II Chron. 16: 11-13). Time forbids my narrating these incidents; turn to them, and read them.

Provision Made for Healing under Christ

We shall now pass to the Christian era, the age in which you and I live, and to the covenant God has made with us who are God's through faith in Christ.

We now come to the real burden of our message: Christ's provision for the health of his people while they serve him here on earth. In Matt. 10: 5-8 we notice a limited commission to the twelve to go only to the "lost sheep of the house of Israel," to the Jews, and to preach and to heal their sick, cleanse the lepers, raise the dead, cast out devils, etc. This restricted commission was given because the Jews were the only nation of people that God claimed as his

own at the time Christ gave this commission. Christ had not yet shed his blood for all. The Gentiles were not yet redeemed unto God, consequently the commission was limited to Israel, or to God's chosen people; but "he came unto his own, and his own received him not" (John 1: 11). Once a Greek woman, a Syrophenician by nation, came to him and besought him for her daughter, but he said unto her, "It is not meet to take the children's bread and cast it to dogs." This statement is in keeping with the limited commission, "Go to the lost sheep of the house of Israel." The woman admitted she was not a child, an heir, not entitled to the promise; but her faith was so great, and her need so pressing, that she begged for only the crumbs that fell from the children's (Jews') table. And Jesus said unto her: "For this saying go thy way, the devil is gone out of thy daughter."

But after Christ had atoned for the sins of the whole world we hear him saying unto the eleven as they sit at meat: "Go ye into all the world, and preach the gospel to every creature [not to the Jews only]. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Instead of saying, "Heal the sick, cleanse the lepers," etc., as in the limited commission, he said, "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new

tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." We notice that Christ said that these signs shall follow **believers, not unbelievers.** These promises are only to the people of God.

Objections to Divine Healing

The following objections are raised by those who would overthrow the faith of some. They say these signs followed the apostles. True, but this was because they were believers. Had they not been believers, no signs would have followed them. If you are a believer the promise is yours, whether you are an apostle or not. Still another says that sickness here means "sin-sick"; if that be true, then the remedy is "lay hands on them and they shall recover." Who ever heard of any of the apostles or any other man of God laying his hands on a sinner to save his soul? The laying on of hands can not cleanse from sin; it takes the blood of Christ. So "sick" here must mean sickness of the believer's body. Again, we read in I Cor. 12: 28 that God has set the "gifts of healing" in the church, and that gift of healing will remain in the church as long as God has a people on earth, which will be until he comes again.

We hear God say through James: "Is any sick

among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. 5: 14-16). Only the people of God obey God's Word. "He that is of God heareth God's words: ye therefore hear [obey] them not, because ye are not of God" (John 8: 47). But again we hear the same objection that we heard concerning the text we quoted from Mark; namely, that "sick" means "sin-sick." If it is "sin-sick," the remedy given is to pray over them and anoint them with oil; but remember that the blood is the only sin-cure. This provision was made for the healing of the sickness of the people of God here on earth. The idea of a minister going around with a quantity of oil anointing sinners for salvation is not reasonable. Those who say it means sin-sick will not use the remedy themselves.

Another says, "The days of healing are past," and quotes I Cor. 13: 8-10: "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then

that which is in part shall be done away." We note that when that which is perfect is come, then that which is in part shall be done away. Then it is evident that that which is in part will stand until that which is perfect is come. We are not promised anything more until Jesus comes again. But even if the foregoing things were done away, we now have faith, hope, and charity, and as long as we have faith in God, his promises will be fulfilled. We are saved by faith, Eph. 2: 8; sanctified by faith, Acts 26: 18; healed by faith, Jas. 5: 15; walk by faith, II Cor. 5: 7; we live by faith, Gal. 2: 20; and we please God by faith Heb. 11: 6. So then if everything Jesus ever did had passed away and faith still is given us, we could yet be saved, sanctified, healed, kept, walk, live, and please God by faith.

Still another says, "Luke was a physician." True; but after Luke became a believer in Jesus we find him no longer a practitioner of medicine, but an evangelist, preaching the gospel of Jesus Christ; and evangelists have no time to preach Christ and at the same time practise medicine.

Christianity Hindered Progress of Medicine

In conclusion, I desire to call your attention to something else in Dr. Davis' "History of Medicine." What I shall read will explain why Christ said: "They

that be whole need not a physician, but they that are sick. But go and learn what that meaneth . . . for I am not come to call the righteous, but sinners to repentance" (Matt. 9: 12, 13). There were physicians before Christ came into the world and the people knew about them; hence Christ compared sinners who needed salvation to sick people who needed a physician. On pages 37 and 38 I read:

"A more independent investigator and writer of the *materia medica* of that time was Pedanius Dioscorides of Anasorbo and later of Cæsarea, in Cilicia. He visited most of the countries in Europe and wrote a book on *materia medica* that was retained as the chief authority or text-book in that department for 1,400 years. The time covered by Dioscorides and Galen was that during which the Christian religion as proclaimed by Christ and his apostles was being actively advocated not only in Palestine, but throughout the greater part of the Roman Empire. The zealous advocacy of the Jewish doctrine of one God as the maker and upholder of the universe, and one mediator between God and man, with the denunciation of the worship of all other gods and goddesses as idolatry, **necessarily** brought the converts of the newly proclaimed Christianity in direct **antagonism** to the various contemporary schools of philosophy **and still more so with the methods of treating the sick**

at the various *Æsclepiadæ*, or so-called schools of medicine. The result of this conflict was little or no progress in any department of medicine during the third, fourth, and the first half of the fifth centuries of the Christian era."

If all who profess to believe in Christ today were as antagonistic to the methods of treating the sick as advocated by the various schools of medicine as our brethren were in the beginning of the gospel era, there would be less progress in the science of medicine today; but instead of antagonizing medicines, the majority of those who profess Christ are advising the use of medicine and urging others to do so. By this I am convinced that we have departed from the faith of Christ.

THE BIBLE AS A BOOK

By D. O. Teasley, Bessemer, Ala.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).

The Bible as a Book, the subject I have undertaken this morning, is one that no living mortal could hope to exhaust. The Bible has God for its author, angels for its admirers, and more men for its readers than any other book that has ever existed. The word “Bible” comes from the Greek **biblia**, meaning books. The word properly has a plural significance, for our Bible is composed of books. The Bible calls itself “The Word of God,” “The Scriptures,” “The Word of the Lord,” etc.

The Bible, then, our Book of books is God’s word to man; its origin is divine. The thought of the world without a Bible is, to us, all but unthinkable, yet for about two thousand years the world had no Bible. When we read in Genesis the account of the creation, we are inclined to see in our imagination Moses writing down the events as the work of creation progressed; but we must remember that Moses lived approximately two thousand years after the creation of Adam. After this long period of tradition, in which man had no written word from God, Moses and others began to write, on the prepared

skins of animals and on primitive forms of paper, portions of what is now our Bible. The number of authors, or human instruments employed in writing the Bible, has been estimated to be thirty-five or forty, and the period of time covered in its composition, about sixteen hundred years. It is the marvel of all ages and a strong testimony to the divine authenticity of the Bible that so many writers, living at times so distant, have so perfectly agreed.

At different periods the Bible has appeared in different languages and in different forms. The language has been changed to suit the languages of those to whom the divine revelation was given, and the form of the book has been changed with the advancement of the art of book-making. The Old Testament, with the exception of a part of the book of Daniel and all the book of Ezra, was written in Hebrew. A part of the book of Daniel and all the book of Ezra were written in Aramaic, or Chaldee. The New Testament was originally written in Greek. The first complete Old Testament did not appear until about 400 B. C. and the canon of the Scriptures was not settled until about 200 A. D. At an early date the Old Testament was translated into Greek for the famous Alexandrian library. This Old Greek Testament is what is called the Seventy (LXX). This name was given because about seventy scholars are

supposed to have been engaged in its translation. The manuscript of the Seventy is probably the oldest existing document of the Bible. About 400 A. D. Jerome, one of the church fathers, translated the Scriptures into Latin. This translation is known as the Vulgate. From it is translated the English Bible commonly known among Protestants as the Roman Catholic Bible. Not until about 1525 A. D. was the Bible printed in English. After Tyndale's Bible, came The Great Bible; The Geneva Bible; the Bishops' Bible; the Douay, or Roman Catholic Bible; the King James, or Authorized Version; the Revised Version; and lastly, the American Standard Version.

The ancient manuscripts of the Bible have been almost miraculously preserved. One of the oldest manuscripts extant was found among the waste papers in an old monastery. The oldest manuscripts are at Rome, Petrograd, and London, preserved with the greatest of care by the Catholics and the custodians of the Great British Museum. Thus, beginning with oral traditions, the Bible passed through the manuscript, or scroll, state; thence, through the ponderous versions of the Middle Ages to our present day, when the Bible as a book is now printed in the very convenient form of this compact little volume that I hold in my hand.

Now we come to the physical divisions of the Bible

as we have it. There are four important divisions: testaments, books, chapters, and verses. The Old Testament is composed of the thirty-nine books, beginning with Genesis and ending with Malachi; the New Testament is composed of the twenty-seven books, beginning with the Gospel by Matthew and ending with the Revelation. To understand the books of the Bible is a study of itself; one that is most profitable, too. Try studying the following points about any one book and see how much better you understand its contents: authorship; language; geography; political, religious, and domestic conditions; occasionality; main object, or objects; and literary style. The Bible was divided into chapters by Cardinal Hugo, about 1250 A. D., and the chapters into verses about three hundred years later, first in the Geneva Bible.

Passing now from the physical divisions of the Bible, I call your attention to its literary divisions. Speaking in general terms, there are three great divisions of the literature of the Bible: the Old Testament, between the Testaments, and the New Testament. Although that which is between the Testaments does not properly belong to our Protestant Bible as literature, yet the Roman Catholic Bible and some old Protestant Bibles contain fourteen books that are not considered as inspired writings. These

books, called the Apocrypha, belong to the four hundred and twenty years between the Old and New Testaments. Since they are valuable as history only, we will pass them by, and notice the five literary divisions of the Old Testament and the same number of the New Testament. The Old Testament is ordinarily divided into five divisions, as follows:

1. The Pentateuch, or Law—five books, Genesis to Deuteronomy.
2. History—twelve books, Joshua to Esther.
3. Poetry—five books, Job to the Song of Solomon.
4. Major Prophets—five books, Isaiah to Daniel.
5. Minor Prophets — twelve books, Hosea to Malachi.

The New Testament, also, has five divisions:

1. Biography—four books, Matthew to John.
2. History—one book only, the Acts of the Apostles.
3. Pauline Epistles—fourteen books, Romans to Hebrews.
4. General Epistles—James to Jude.
5. Prophecy—one book only, The Revelation.

Many of the recognized forms of literature are found in the Bible. I will here call attention to a few passages as illustrations of particular literary styles. One might not at first thought suppose that the Bible contains a romance, yet the twenty-fourth

chapter of Genesis contains a beautiful romance in every sense of the word. Notice the beautiful setting connected with the closing of this story: Isaac strolled in the fields at eventide; he saw a caravan in the distance. When Rebekah saw Isaac approaching, she alighted from her camel and covered her face with a veil. The story closes with the simple statement, "and he loved her." We might well wish that every romance might bring as much happiness to man and as much glory to God as did that of Isaac and Rebekah. The book of Job is a fine specimen of epic poetry; the Psalms have seldom, if ever, been surpassed as lyric poetry; and the Proverbs are good specimens of moral philosophy. Paul's address on Mar's Hill (Acts 17: 22-31), is classed among the world's greatest orations, and Stephen's apology before the Jewish Sanhedrin is a good example of forensic oratory. The book of Esther is a powerful drama with an engaging plot. Furthermore, the Bible abounds in such literary forms as sermons, history, biography, correspondence and prophecy. The Bible as literature is no uninteresting book. In its pages the human element and the divine meet and comeingle. The Bible is the true record of the struggles and experiences of our race—their love and marriage, their pursuits and hopes, their politics and wars, their religion, and their God. Present the Bible to our young

people in its true light, and it will be no longer a dry book or a dead letter, but a book whose pages gleam and sparkle with the radiant light of intense interest.

Next, I will call your attention to the historical periods of the Bible, the study of which is one of the most important in the Bible as a book. I recognize, of course, that the laws of Biblical interpretation, and like subjects, are of vast importance, but they are outside of the scope of my present subject. Doctor Jesse L. Hurlbut, and some others, have divided the history of the Bible into ten periods, five of the Old Testament and five of the New. I will notice first the Old Testament periods with the length of time covered by each. They are:

1. The Period of the Human Race—from the creation of man to the call of Abraham.
2. The Period of the Chosen Family—from the call of Abraham to the exodus from Egypt.
3. The Period of the Israelite People—from the exodus from Egypt to the coronation of Saul.
4. The Period of the Israelitish Kingdom—from the coronation of Saul to the Babylonian captivity.
5. The Period of the Jewish Province—from the Babylonian captivity to the birth of John the Baptist.

You will notice that this division is a very natural

one; each period is definitely marked by some radical change, either in God's way of dealing with the people or in political conditions. In other words, the divisions given are real divisions growing out of facts, and not merely arbitrary divisions for the convenience of the student. The five periods of the New Testament are likewise the result of facts. They are:

1. The Period of the Preparation—from the birth of John the Baptist to the baptism of Jesus Christ.
2. The Period of the Personal Ministry of Christ—from the baptism of Jesus to the ascension.
3. The Period of Work among the Jews—from the ascension to the conversion of Paul the apostle.
4. The Period of Transition—from the conversion of Paul to the council at Jerusalem.
5. The Period of Work among the Gentiles—from the council at Jerusalem to the end of the New Testament history.

Each period may be subdivided for the purpose of study. In a brief talk like this must be, it is impossible to point out the subdivisions of each period. One example will illustrate: The Period of the Human Race, or first period of the Old Testament, which reaches from the creation of man to the call of Abraham may be divided at the deluge, thus giving the antediluvian and the postdiluvian divisions of

the period. If each of the ten periods are thus divided, we shall have twenty minor periods of the Bible history. Now, if we study in each of these periods, the prominent persons, important places, notable events, form of government, religious tendencies, and books of the Bible that were written during that period, we shall find ourselves in possession of a vast store of indispensable knowledge.

It may be of interest to notice here some curious facts about the Bible as a book. Many of these facts are not of vital importance, but they are nevertheless interesting. I can not present these facts in any logical order, for they have no connection one with the other. The Bible begins with God (Gen. 1: 1); ends with a benediction on man (Rev. 22: 21); and mentions both God and man in its middle verse (Psa. 118: 8). The name of God is not mentioned in the book of Esther. Ezra 7: 21 is said to contain all the letters of our alphabet, but if I remember correctly there is one exception. Two chapters in the Old Testament are exactly alike; they are 2 Kings 19 and Isaiah 37. The shortest chapter in the Bible (Psa. 117) has two verses; the shortest verse in the Bible (John 11: 35) has two words. The longest verse in the Bible is Esther 8: 9. By the use of the black board, I will show you how you may find the number of books in the Old Testament and the number in the

New Testament. [Turning to the black-board, he wrote the words: New Testament Old Testament] Now, count the number of letters in the word Old. There are three and in Testament, nine. Now place these figures side by side under the words thus: Old Testament and you have 39 the number of books in the Old Testament. Do the same with the words "New Testament," only place between the three and the nine the sign of multiplication thus: New Testament, and multiplying, you have twenty-seven, the number of books in the New Testament. The detailed facts that I shall now give you were compiled by a prisoner in ill-health, and the task occupied three years of his time.

	Old Testament	New Testament	Total
Books	39	27	66
Chapters	929	260	1,189
Verses	23,214	7,959	773,692
Words	592,439	181,253	3,566,480
Letters	2,728,100	838,380	31,173

Passing from the curious facts of the Bible, let me point you to the wonderful fact of its enormous circulation. Voltaire, who died 1778, said that in one hundred years Christianity would exist in history only and that the Bible would be an antiquated book. Let us see how nearly his presumptuous prediction has

come true. The British and Foreign Bible Society alone, to say nothing of the many other sources from which the Bible is circulated, has since its organization in 1804 issued 229,000,000 volumes of the Bible. These laid side to side would encircle the globe approximately three times, or make a line of Bibles 75,000 miles long. In 1910 this society put out 7,000,000 volumes, or one every five seconds for one whole year. The press that was once used to print Voltaire's nefarious books has since his death been used to print Bibles, and the very house where he lived has been piled full of Bibles from floor to ceiling. While Voltaire lies mouldering in the dust of the tomb and his books are read by an insignificant few, the Bible increases its circulation with every passing year and calls to the holy shrine of its Author unnumbered millions of ardent admirers and devoted students. It is still the imperishable Word of God, and all who oppose it but strike their unfortunate finger-nails against the granite of its indestructible walls.

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